

Inherited Leadership, Where There Is  
Family Membership: How to  
Overcome a Paradigm Shift

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## **ABSTRACT**

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Family Membership: How to  
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Mentor

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This project addresses the writer's transition from being a co-pastor and active supporter of his father's ministry, to becoming Pastor through succession. One of the most devastating experiences, besides losing his father, was the writer's harsh treatment from his biological family, while they publicly disengaged in active church participation. A qualitative methodology was exercised to test the ministry model. His context group, Mt. Ephraim Baptist Church, engaged this study through questionnaires, workshops, interviews, and sermons. The findings of this research point to a series of administrative adjustments, along with improved organizational processes concerning the congregational role surrounding church leadership.

## **ACKNOWLEDGEMENTS**

The writer desires to acknowledge his Lord and Savior, Jesus Christ, for the grace to complete this wonderful assignment. The writer wishes to thank his lovely wife, Deborah Gilmore, for her unconditional love and consideration throughout this process. Also, the writer extends heartfelt gratitude to his beautiful daughter Alia, and mother, Ethel L. Gilmore. The writer wishes to express gratitude to his context group and congregation where he is pastor, Mt. Ephraim Baptist Church: thank you for your constant support. Additionally, he would like to acknowledge his mentor, Dr. Alfred L. Thompson, for without his guidance, wisdom, and expertise, this project would not have been completed. Special thanks to the writer's peer group for all of the valuable feedback and many contributions.

## **DEDICATION**

The writer wishes to dedicate this project to his father, the late Pastor Joseph A. Gilmore, Sr., and to all father and son duo's in ministry: keep the faith! *For two are better than one; because they have a good reward for their labor* (Ecclesiastes 4:9).

## **INTRODUCTION**

For years, organizations across America have set various guidelines to govern the efforts set forth by the general consensus of participating members. Along with the agreed upon procedures by those involved, there is also a certain amount of trust that members of the organization placed upon their selected officials to decide appropriate changes to the methods, procedures, and/or implementation of goals. Those who will themselves to be led must allow their leaders flexibility to make adjustments for the greater good of the whole. The principle of effective leadership having a supportive following is essential to the overall growth, performance, efficiency, and strength of any institution.

To further the discussion of administrative bodies and their responses to changes made by leaders, as well as the challenges faced due to changed leadership, the writer of this project is most intrigued with the spiritual response of those in church settings. Where strong church leadership exists, there is also an equally active membership committed to goal realization. This balanced effort of protocol is the intentional constant resulting in ongoing progress for the entire ministry. Therefore, a church with a strong emphasis on leadership, placing the vision of the Pastor as the organizations objectives, is most acceptable until the leadership, in the personhood of the pastor, is unexpectedly changed. As a result, the following questions arise: what happens when effective leadership is replaced by an appointed heir and biological child? Even so, what happens when the selected heir is faced with hostile reception from their surviving family who

are also members of the same church? These questions and more will be addressed in the following pages, as several expert analysis, as well as the writer's personal experiences shared.

The focus of this project is to dig deep within the folds of church administration and examine the bureaucracy that governs pastoral succession, especially when there is contention with family membership. The writer will argue for an incorporation of specific language be placed in the church bylaws to include safeguards for newly elected leaders experiencing transition during succession. The writer also discusses the importance of appropriate educational opportunities that would facilitate information on quality leadership and cooperative membership in an effort to facilitate the needs of the congregation.

This writer will tackle the administrative and congregational issues surrounding his context, Mount Ephraim Baptist Church, while proposing several adjustments to promote the unity between church leadership and laity. In an effort to improve the cohesiveness among church members, the writer will achieve meaningful results through a series of sermons, workshops, learning seminars, and problem-solving discussions. By intentionally educating the minds of both church leaders and congregants with a greater awareness of love, the writer argues the church will have created a more sophisticated administrative process with emphasis on continuous ministry with productive leadership.

In chapter one, the writer expounds upon the area of ministry this model is addressing concerning transitional leadership and cooperative membership. It also explains why the writer chose this area of ministry to explore, while identifying special insights the writer bears on the ministry. In addition, chapter one examines the local context and discusses why it was chosen.

Chapter two is an exhaustive compilation of what others have written on both the subject, as well as the chosen model. The writer connects his study with the wealth of information that

already exists on related topics of the ministry model he has selected. The writer demonstrates a specialized understanding of the different changes within the administrative portion of churches across America and beyond on how they have addressed leadership succession in their respective congregations.

In chapter three, the writer draws from biblical, historical, and theological research to establish a theoretical foundation of his own. The writer expounds upon both Old and New Testament scriptures; highlights relevant historical facts on the church's response to the subject; while introducing theological commentary to further aide in this in-depth study.

Chapter four discusses the testing method that the writer chose to use in his field experience. The writer gives several reasons for choosing his particular methodology. Chapter four also involves a detailed description concerning the writer's model design; and reiterates his hypothesis: through educational workshops, interviews, and sermons, an improved relationship will exist between new leadership and existing laity to accomplish the overall vision of the ministry despite hostile transitional adjustments.

In chapter five, the writer deals with the results of his field experience. He discusses what actually happened during the implementation of the project, the data collection methods used, as well as all data examination including: collection, analysis, and outcomes.

Chapter six contains the writer's reflections, summations, and recommendations on his project. He renders an in-depth description of his findings from the field experience conducted, as well as concludes with final analysis on his ministry model. The writer restates his final project and reinforces his own theological reflections and expresses greater awareness gathered from this assignment.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

This model addresses the administrative staff and ordained clergy who serve the ministry at Mount Ephraim Baptist Church. This area of church leadership was chosen to be examined because it is the foremost authority on processes governing the ministry's functionality at the Mount Ephraim Baptist Church. It is also the objective of church leadership to actively address issues of concern with loving solutions and lasting resolve.

Paradigm shifts in identity pose major challenges for administration wherever there has been an election of a new leader. It is important for the new leadership to assert its originality. The events prompting this project investigation involves the passing of the organizer, visionary, and pastor of Mount Ephraim Baptist Church, the writer's father, Pastor Joseph Gilmore, Sr. Immediately following the late Gilmore, Sr.'s passing, the writer inherited the role as the church's new pastor. Needless to say, the unwelcome response by some church members was the last thing the researcher thought would come out of being obedient to the call. Although difficult to digest, the most devastating of all was the writer's discovery of his own surviving family who were responsible for leading an uproar against him in his new role as pastor.

It was not farfetched, however, for the writer to have assumed the role as pastor after his father's passing, as he was an active co-pastor alongside his father for many years before his father's demise. The challenge with which the writer has been able to

identify, centers around getting the congregation to focus on new leadership. The way in which the surviving membership of Mount Ephraim and the writer are able to unite is critical. Although leadership change causes stress in most ministries, the writer is determined to create a model within his ministry implementing an evolved mission. It is the writer's aim to impart an empowered vision embracing change for those who must continue the work after former leadership has been called into other areas within the Kingdom.

The writer maintains the following hypothesis: a church with a clearly defined collective purpose will allow room for new leadership to communicate their new vision of how the church mission will ultimately be realized. Having a model of revelatory vision with a solid church mission maintains a church with a posture of mobility. The writer will argue that as both headship and laity embrace new opportunities to continue the work of the Lord, the transition of inherited leadership will be a positive experience. The writer is very passionate about maintaining the mission of the work in ministry without the threat of church complacency due to inherited church leadership.

Until now, all of the writer's life in the ministry has been a part of a dynamic father/son clergy duo, with him riding second chariot to his father. With the passing of his father and pastor, the writer's challenge has been to establish a ministry apart from the prior father/son partnership. With the new pastoral role at Mount Ephraim, the writer faces an even greater challenge of transitioning from second chariot to first chariot, and accepting all of the responsibilities that accompany this position.

Mount Ephraim Baptist Church is located in Upper Marlboro, Maryland. The church resides in Prince George's County. Prince George's County is considered to be

the most affluent for African Americans in the United States. There are approximately 850,000 residents in Prince George's County. It boasts of a reputation for having more African-American millionaires than any other place in the United States.

It has been said that sometimes out of adversity comes many blessings. This slogan serves as a good reminder for Mt. Ephraim Baptist Church that was birthed into existence out of conflict and adversity. On a cold Saturday, on January 14, 1984, a group of Christian believers, along with Reverend Joseph A. Gilmore, Sr., assembled for a prayer service. During the prayer service, a seed for new beginnings was planted with the Revered Joseph A. Gilmore, Sr., as a group's spiritual leader. The next day, Mount Ephraim Baptist Church held its first worship service with 167 persons in attendance. The service was held at Saint Paul Baptist Church in Boulevard Heights, Maryland. Mount Ephraim was able to meet at St. Paul's location for a few Sundays until securing a location of their own on the northeast side of Washington, District of Columbia. Mount Ephraim shared the Dix Street facility with Mount Sinai Primitive Baptist Church prior to purchasing it in October 1984.

On April 21, 1984, Mount Ephraim was duly recognized as a church by various associations of the District of Columbia and the Baptist ministers Conference of the District of Columbia and vicinity. In February of 1992, Mount Ephraim relocated to 610 Largo Road in Upper Marlboro, Maryland with a church membership of 549 parishioners. The Sanctuary, Academy, and Adult Day Care Center are located on a 13-acre tract of land. The property was purchased in 1992 for the price of \$2,400,000.00. During this period of time, many new ministries were birthed into existence.

In 1994, renovations were completed for the Early Learning Center which cared for 58 pupils. In that same year, the Mount Ephraim Community Development Corporation was established. In 1998, Mount Ephraim received a \$1.2 million dollar grant from the State of Maryland to construct an Adult Day Care Center.

Several improvements were completed in the year 2000 which consisted of: completion of a second floor addition, library, computer lab, conference room, seven offices, and elevator. The first floor renovations consisted of: a Trustee room, a Secretary office, Pastor's study, conference room, a Clerk's office, Usher's room, and an infant's changing room. The construction of the Joseph A. Gilmore, Senior Adult Care Center was completed and dedicated in January of 2002. This facility can accommodate 80 clients daily. From 2003 through 2007, additional ministries were birthed into existence, and in 2006, Co-Pastor Gilmore, Jr. was assigned additional duties in the Pastoral leadership role.

Mount Ephraim is a twenty-seven year old congregation. The membership consists of persons between the ages of six months, to ninety-three years of age. Mount Ephraim currently has two services each Sunday morning at 7:30am and 10:45am. Church School meets at 9:15am; while Prayer and Praise and Bible Study classes are held weekly on Tuesday evenings at 7:00pm. Various ministry meetings and choir rehearsals take place weekly. In addition, some community meetings, as well as forums take place on-site at various periods throughout the month.

The church's membership spans four generations. All members are African-Americans. This is reflective of the community at large. Upper Marlboro is a stable community with mixed housing: single family detached dwellings, condominiums,

apartments, and town houses. The average purchase price in June 2010 was \$248,000.00. As gentrification takes place with Washington, DC, many residents are migrating to suburban communities such as Upper Marlboro.

According to 2010 U.S. census data, the population for the zip code 20774 is 47,061. The community is predominately African-American (43,588); whites (2,366); Hispanics (437); Asian (383); Indian (74); and Hawaiians, Native Americans, and others combined comprise another (205). The combined annual income for the zip code 20774, according to census data, is \$506,872,000.00

To gain a better understanding of Mount Ephraim's composition of membership, a membership age analysis shows:

#### Membership Age Analysis

Age Group	Percentage
0-9	1%
10-19	8%
20-29	13%
30-39	12%
40-49	17%
50-59	19%
60 and above	30%

God has blessed Mount Ephraim to be sustained for twenty-seven years through sincere stewardship by its membership. Mount Ephraim's financial sustaining force has come from the fourty-five years and above age group.

Mount Ephraim was led by its organizer and first Pastor, Joseph A. Gilmore, Sr. for twenty-three years until his death at the age of sixty-five years and eleven months old. For eleven of the twenty-three years, Joseph A. Gilmore, Jr. served as his assistant for three years, and later as Co-Pastor for eight years. During that period, Pastor Gilmore, Jr. endured a rigorous training experience. As he reflects on the lessons learned, he is eternally grateful to his father for having shared his knowledge, training and experiences with him. Mount Ephraim is one of the congregations to have had Father and Biological Son to serve as Pastor.

Although Father and Son were pastoring together, there were some challenges during the journey. There were times when Pastor Gilmore, Jr. disagreed with his father, but out of respect, he would never challenge him publically because he understood that his father had his own vision as organizer and Senior Pastor. Pastor Gilmore, Jr. felt a special loyalty toward his father and Pastor. As the years passed, Pastor Gilmore, Sr. would often remind Pastor Gilmore, Jr., "You will get your chance to lead." Pastor Gilmore, Sr., had communicated to his son about his plans to step down because he was tired and he felt that after fourty-five years of ministry he needed to rest.

In the first quarter of 2006, Pastor Gilmore, Sr. had basically assigned the majority of the Pastoral responsibilities to his son because of health reasons; little did Pastor Gilmore, Jr. know, however, that his father was preparing him for what was to come. Often, Pastor Gilmore, Sr. would drop hints referring to his death. Pastor Gilmore, Jr. vividly remembers delivering the eulogy for a loyal member of the church while Pastor Gilmore, Sr. was present, and upon pastor Gilmore, Jr.'s completion of the eulogy,

he sat down and his father leaned over to him and uttered these words: "I think you are ready now, I can go in peace. My departure is at hand."

The untimely death of the church's founder and organizing Pastor, who was also Pastor Gilmore, Jr.'s biological father and mentor, was devastating. After twenty-three years and six months of one Pastor in the life of the church, an era had suddenly come to an end. The church and Co-pastor were stricken with both grief and sorrow. Both the church and Co-Pastor began to experience a mixed bag of emotions. Not only did the church experience for the first time the loss of its Pastor, but the Co-Pastor also had to come to the realization that his father, his mother's husband, his daughter's grandfather was gone home to be with God.

After Pastor Gilmore, Sr. was laid to rest, it was interesting to observe and listen to how the church and even the late Pastor's own family processed the untimely departure. Suddenly, the world shifted and the church landed in unfamiliar territory. Pastor Gilmore, Jr. had to recognize the fact that although he was Co-pastor, there were no guarantees that the church would call him to succeed his father as the congregation's second pastor. Pastor Gilmore, Jr. was determined to work so that division would not come in the midst of the congregation. During this period in particular, the grief stricken son now had to deal with his own emotions, often wrestling with the question: *how could he leave me/us like this? God, if you are a good God, why did you call a pastor, father, and mentor home so soon?* The church not only had to deal with the grief of their pastor's death, but also did Pastor Gilmore, Jr. have to deal with the loss of his father. Although, Pastor Gilmore, Jr. and the congregation had to experience the loss of their leader, they knew the ministry had to continue. At times, the church seemed to be defiant in its quest

to continue in mission and vision, as a result of the untimely passing of its organizing pastor.

Despite the undivided feelings of unwillingness to move on, a new era in leadership had to begin; and so it did, on September 1, 2007. Pastor Gilmore, Jr. was elected unanimously by the congregation to serve as their second pastor. It is now time that Pastor Gilmore, Jr. succeed his father in ministry in an honorable way. The only way to really accomplish this goal is that Pastor Gilmore, Jr. be able to present a new vision for the church in a dynamic way. By educating both leadership and laity in the importance of cohesiveness, there will be a greater awareness of progressive goal realization for the whole of the ministry. The writer will also direct the leadership's focus on a common mission and vision to strengthen the core of the church while working together under a united purpose.

## CHAPTER TWO

### STATE OF THE ART IN THIS MINISTRY MODEL

This chapter's focus revolves around a literary analysis, placing emphasis on the various strategies that foster spiritual growth and maturity in the church administration and leadership areas. As the writer concentrates on improving the transition in leadership succession, he pulls from several existing schools of thought in the form of scholarly articles, journals, and established models from expert authorities in the field. Several Christian education models will be discussed, as well as related literature discovered to blend the various viewpoints, program tactics, and resource curriculums for a well informed ministry surrounding a church leadership succession model.

One of the most important steps to defining a church leadership succession model is to observe what is already in place, and then ask the appropriate questions wherever gaps are found in the originally established process. “One of the most common succession planning models in the modern day church stems from family or familial succession. Most often succession happens when one son takes over from a father.”<sup>1</sup> Once inconsistencies are identified, there must be an information gathering period of ideas to consider before a plan of implementation is developed. “Brainstorming is fast paced, positive, smooth running, and nonconfrontational.”<sup>2</sup> During the

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<sup>1</sup> K. E. Kudowor, Ph.D., *Where is My Joshua?* (Maitland, FL: XulonPress, 2007), 36.

<sup>2</sup> Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders, Second Edition* (Grand Rapids: Baker Books, 2005), 41.

brainstorming phase, ideas from those who have already experienced leadership succession should be among those models foremost examined. As the writer pulls from several archived experiences on the subject, there will also be an examination of church administration activities, both past and present.

One of the greatest historic models that is present on the subject of leadership succession is the remarkable story of Jesus and His disciples.“Jesus ordained twelve men that they should be in association with Him and that He might send them forth to preach. He had two things in mind in the training of the Twelve. One: that they would be of help to Him then and there in carrying out His mission. Two: that they would carry on after He was gone.”<sup>3</sup> As an evolved leadership succession ministry model is developed, the analysis of changed leadership and its effects on those who follow will also be intentionally placed with importance.

The writer has assembled several brilliant theories concerning inherited leadership; church administration; transition during succession; along with laity response to change.

Too much focus on individual experience can give the false impression that individuals exist in a vacuum, apart from the constant presence of external influence. To counter this individualistic tendency in depth psychology, family systems theory reminds us to think in ecological, whole-system terms about the interpersonal, temporal, and environmental contexts in which individual lives unfold.<sup>4</sup>

“Helping individuals to understand their behavioral responses to events and to reframe environmental events empowers them to positively evaluate their internal worthiness separate from their external behavior.”<sup>5</sup> Each of these perspectives, after being researched, has helped the writer to determine the best approach to resolving issues surrounding his context in ministry.

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<sup>3</sup> Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 34.

<sup>4</sup> Felicity B. Kelcourse, *Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul* (St. Louis, MO: Chalice Press, 2004), 2.

<sup>5</sup> Tim Clinton, and Ron Hawkins, *The Popular Encyclopedia of Christian Counseling: An Indispensable Tool for Helping People with Their Problems* (Eugene, OR: Harvest House Publishers, 2011), 457.

One of the most impressive compilations on inherited leadership is Craig Aronoff's book, *Family Business Succession: The final Test of Greatness*<sup>6</sup>. In this book, the authors explore family succession as a fact of life. It takes its readers down a practical journey of preparation, development, and transition. This book renders a unique process that will strengthen the unity within any family ran organization. Aronoff advocates that every business and family unit adapt a procedure of continuity for both emotional and financial security sake.

Another helpful read stemmed from Quentin Fleming's, *Keep the Family Baggage Out of the Family Business: Avoiding the Seven Deadly Sins that Destroy Family Businesses*<sup>7</sup>. This book captures the very heart of the family debate concerning succession: "We are one Big Happy Family..." This slogan, the author argues, is based upon a faulty belief system of thinking, and it is the reason for several failed family businesses. This author writes that family, although loved, may not be the best candidates for leadership transference.

The writer, however, has placed special emphasis on the call that God has placed on a Christian leader's life. Regardless of the motivating factors surrounding positioning, a person's call is pivotal to the success of the effective Christian leadership. "One's home and family can greatly influence one's calling, positively or negatively. Adolescent rebellion may result in a certain chill regarding spiritual matters. On the other hand, a warm spiritual climate may lead one toward ministry."<sup>8</sup>

<sup>6</sup>Craig E. Aronoff, Stephen L. McClure, John L. Ward, *Family Business Succession: The Final Test of Greatness* (New York: Palgrave MacMillan), 2011.

<sup>7</sup>Quentin Fleming, *Keep the Family Baggage Out of the Family Business: Avoiding the Seven Deadly Sins that Destroy Family Businesses*. New York: Fireside, 2000.

<sup>8</sup> Samuel D. Proctor and Gardner C. Taylor, *We have This ministry: The Heart of the Pastor's Vocation* (Valley Forge: Judson Press, 1996), 2.

Stuart Hollander's, *Saving the Family Cottage: A guide to Succession Planning for Your Cottage, Cabin, Camp or Vacation Home*<sup>9</sup>, is another great resource that offers an even broader perspective on the inherited succession process. This book also provides several helpful suggestions on the legal ramifications of family reassessments. This supportive text serves as a guide for the writer's discussion of model development and the necessary elements that need to be included for ongoing effective change.

Marshall Goldsmith's, *Succession: are you ready?*<sup>10</sup>, contends that a successor should be chosen prior to losing a prominent leader. Goldsmith's book calls for a coaching model method to be placed within an organization with the potential of transitional leadership. This model presents an effective "train as you grow" approach to transitional leadership that the author argues should be afforded to those who have proven themselves worthy of the task ahead. This approach to succession is especially beneficial; as it helps the writer put into perspective a set of proven preordination behaviors that will produce great results even before a leadership change has taken place.

Proposing another perspective, Art Norris in his novel, *Succession*<sup>11</sup>, presents a colorful descriptive read that reveals the complexities of transitioning into an inherited role without adequate notice or proper training. This book illustrates a family inheritance needing leadership that is foreign to the surviving heir as the heir had to personally transition into a country lifestyle on a farm from his previously accustomed city life. This fictional country town deals with the

<sup>9</sup>Stuart Hollander, David S. Fry, and Rose Hollander, *Saving the Family Cottage: A guide to Succession Planning for Your Cottage, Cabin, Camp or Vacation Home*, 3<sup>rd</sup> ed. (Berkeley: Nolo), 2009.

<sup>10</sup>Marshall Goldsmith, *Succession: are you ready?* (Boston: Harvard Business School publishing Corporation), 2009.

<sup>11</sup>Art Norris, *Succession* (Canada: Brindle & Glass Publishing), 2003.

adjustment of this family and the close-tie relationships severed due to the unplanned leadership succession. This resource, although in novel form, was used in the writer's research to further depict his personal story concerning family strains and stresses due to his father's demise.

Another helpful publication comes from Ronald Keener's article entitled: *Church Executive*<sup>12</sup>. Keener writes a compelling article to all believers, reminding them of the realities of pastoral succession. He expounds upon the human experience encompasses life's unexpected twists and turns, much like: death, ill health, retirement, and/or movement into other posts within the Kingdom. This resource serves as a great guide to my research as I explore the several ways in which succession happens within the church.

William Rothwell's, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*<sup>13</sup>, is a great resource that explores the background information surrounding succession planning. It also allows the writer a wealth of knowledge concerning management and the realistic goals that it should achieve. In addition, this book investigates the pros and cons of announcing, and not announcing the decision of leadership succession.

The writer pulls from Aubrey Malphurs' book, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*<sup>14</sup>, as it answers the question: should ministry produce effective models for growth and goal realization? The author presents dialogue concerning the importance of planning to optimize opportunities and to maintain a standard of orderly excellence among the people. This resource will help the writer further his discussion on strategic planning during leadership succession.

<sup>12</sup>Ronald Keener, "How to succeed at succession," *Church Executive*, (July 2005): 1-5.

<sup>13</sup>William Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within* 4<sup>th</sup> ed. New York: AMACOM, 2010.

<sup>14</sup>Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* 2<sup>nd</sup> ed. Grand Rapids: Baker Publishing Group, 2005.

Aubrey Malphurs wrote another relevant book, *Leading Leaders: Empowering Church Boards for Ministry Excellence*<sup>15</sup>, that the writer is able to critique. This how-to book for Church Board Members focuses on the various issues surrounding unplanned events within the church body. Each unplanned event, the author writes, should be carefully thought out and included in the church's administrative guide as a help to those who would carry on the work when leadership has parted due to life's unexpected events.

John C. Maxwell's, *The Right to Lead: Learning Leadership through Character and Courage*<sup>16</sup>, suggests leadership is an earned privilege that takes time to achieve. Maxwell expounds upon the various activities that a leader in training should practice to better position oneself for the role of leader. A few of the behaviors that each leader in training should practice, Maxwell urges, should include: humility; servitude; discipline; staying positive; and possessing passion. These inward activities, when practiced on a daily bases, should improve the resilience, fortitude, and trust of the soon to be leader with regard to his future following.

Another noteworthy publication that the writer uses to further his discussion on the subject of church leadership during succession is Frank Damazio's, *The Making of a Leader*<sup>17</sup>. This thought provoking resource brings awareness to the true nature of leadership, along with the heart qualifications of holding such a position. Notwithstanding, this author also brings to the forefront the various dynamics of conflict within the "religious hierarchies," according to Damazio, creating separatism between clergy and laity. This particular issue surrounding the

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<sup>15</sup>Aubrey Malphurs, *Leading Leaders: Empowering Church Boards for Ministry Excellence*. Grand Rapids: Baker Publishing Group, 2005.

<sup>16</sup>John C. Maxwell, *The Right to Lead: Learning Leadership Through Character and Courage*. Nashville: Thomas Nelson Inc, 2010.

<sup>17</sup>Frank Damazio, *The Making of a Leader*. Portland: Bible Temple Publishing, 1988.

leadership dynamic is most helpful to the writer as he seeks information to create a refined ministry model.

Ed Bratcher, Robert Kemper, and Douglas Scott also wrote a very impressive work entitled *Mastering Transitions*<sup>18</sup>. This comprehensive guide on church leadership transition explores several pointed issues. A few of the issues this book addresses pertaining to leadership transition is: the process of candidating; making a move; building a ministry; and shaping the future. The authors stress the importance of knowing what phase of life the pastor is currently in: whether already transitioned, on the verge of transition, or are currently transitioning; life will provide each pastor a chance to undergo at least one of these moments. This helpful resource deals more specifically with pastors, which helps the writer focus his study more acutely.

Each of the above mentioned resources will guide the writer in his quest for a more advanced model of inherited leadership when there is family membership. The research gathered from each of the authors the writer has chosen to incorporate is applicable to the context group at Mount Ephraim Baptist Church. “Fundamental to the focus group process is the establishment of the critical characteristics of the potential participants. As a general rule, focus groups are more effective when they consist of participants who share many of the same key characteristics.”<sup>19</sup>

The writer intends for the research to help shape his thoughts to ask his context group the right questions in order to measure the strength of his hypothesis. “A good questionnaire is the end product of a sequence of procedures—all of which play a role in the final quality.”<sup>20</sup> Although several other authors, scholarly journals, and pertinent articles will be used, they will

<sup>18</sup>Ed Bratcher, Robert Kemper, and Douglas Scott, *Mastering Transitions*. Portland, Oregon: Multnomah Press, 1991.

<sup>19</sup> Louis M. Rea and Richard A. Parker, *Designing and Conducting Survey Research: A Comprehensive Guide, Second Edition* (San Francisco: Jossey-Bass, 1997), 84.

<sup>20</sup>Seymour Sudman and Norman M. Bradburn, *Asking Questions: A Practical Guide to Questionnaire Design* (San Francisco: Jossey-Bass Inc., Publishers, 1982), 281.

all serve to shape the most detailed information gathering process before project treatment begins.

## **CHAPTER THREE**

### **THEORETICAL FOUNDATION**

The following analysis will focus on the various perspectives concerning leadership succession as it pertains to the Bible, history, and theology. The objective of this study is to produce a stronger framework for the writer's ministry model. With the gathering of the foremost expert opinions and literary authorities in this subject area, the writer is better equipped to provide direction for this context group, Mt. Ephraim Baptist Church.

It is the goal of the theoretical foundation portion of this project to be able to effectively apply the most relevant, scholarly information on leadership succession to the writer's context group for improved cohesiveness throughout the congregation. This collection of intellectual thought, both past and present, is most beneficial to the success of this project as it guides the writer into a high-level awareness of continuity as it pertains to Christian leadership and laity.

As the connectivity between clergy and congregation is examined, the writer will attempt to share the information found from this study into a practical application method for his context group to utilize, grow from, and apply. This learning exercise will also be used as an edifying experience that point to a more illuminated perspective of God's divine plan for the church.

From church administration, to team building efforts, this comprehensive investigation will serve as a prognostic effort for the writer's context group and will aid

in answering the question: how should the following respond to inherited leadership? To help answer this pointed question, the writer will include a biblical evaluation of David and Solomon, an Old Testament example of a father-to-son inherited headship; along with Jesus and his disciples, a New Testament example of leadership succession. Additionally, the writer explores the cultural and social traditions of succession; historical accessions relative to kings and presidents; corporate succession planning and management; as well as hallmark best practices in the area of inherited church leadership.

### **Biblical Foundation**

This portion of study will render a consistent method of Biblical interpretation concerning inherited leadership, and will also present several Bible models to produce a larger framework of explanation pertaining to ministry succession and transition. The first example, the Old Testament story of David and Solomon, deals with the inherited leadership portion of the writer's thesis. This in-depth study has helped to expand the writer's knowledge base in an effort to produce a more effective model for familial roles in leadership. This Biblical analysis also raises awareness of God's expectations in the process of transition. The New Testament example used in this study will examine the model Jesus implemented with his disciples before ascending to the right hand of the Father. This particular analysis will help to broaden the writer's scope concerning the roles both leaders and followers must play during ministry transition.

Although the bulk of this discussion will steam from the father and son leadership succession of David and Solomon, the writer will briefly explore the importance of the

previous king of Israel, Saul, and the transition experienced between the first two kings of God's chosen people.

"So when Samuel saw Saul, the Lord said to him, "there he is, the man of whom I spoke to you. This one shall reign over My people."<sup>1</sup> "And Saul answered and said, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you speak like this to me?"<sup>2</sup> Saul considered himself the least of all Israel's tribes, as he was a Benjamite from a very small clan.

God gave Saul an opportunity to be great. He chose him because his background consisted of humble beginnings. Saul had a desire for his nation and his family was considered the least of all the families of the tribe of Benjamin. Nobody in Saul's family would have picked him to do something great like being a king. God was giving him an opportunity to prove himself with this type of leadership.<sup>3</sup>

Saul not only was from a clan unlikely to be revered, but he was also a very impulsive fighter. When the people of Israel decided they wanted to be like other nations and have a king, the Lord God became insulted, but graciously granted them their request and allowed them to embrace Saul as their first King over all Israel.

This leadership position was created out of Israel's request; granted by the Lord God; anointed by Eli; embraced by the people; and accepted by Saul. "The Lord was Israel's king. He led them into battle and judged them. Israel rejected God's kingship and hastened to jump on the bandwagon pulled by the surrounding nations. By his mercy, God gave Israel an anointed king. Israel was to learn that climbing on the bandwagon was

<sup>1</sup> NIV, 1 Sam. 9:17.

<sup>2</sup> NIV, 1 Sam. 9:21.

<sup>3</sup> Kashana "K.J." Gallentine, *You Can Overcome the Jealousites In Your Life* (Bloomington, IN: AuthorHouse, 2011), 128.

not all it was cracked up to be.”<sup>4</sup> It is interesting to note, that Saul’s kingdom would have been established far greater than any other succeeding throne, but for his hasty, brash, disobedient decisions, he often took matters into his own hands without consulting the Lord God of Israel and his prophets first.

And Samuel said to Saul, “You have done foolishly. You have not kept the commandment of the Lord your God, which He commanded you. For now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not continue. The Lord has sought for Himself a man after His own heart, and the Lord has commanded him to be commander over His people, because you have not kept what the Lord commanded you.”<sup>5</sup>

As a consequence, God prepared Saul for his successor and described him as “a man after His own heart...”<sup>6</sup> How troubled Saul became as he ruled the rest of his years agitated with the thought of losing everything he had been afforded by virtue of a sanctioned democratic request. To make matters worse, Saul even endured the thought of having his entire kingdom stripped from him through a prophetic Word from God. As a result, Saul began harboring evil feelings of jealousy, anger, mistrust, and even hate towards David while an evil spirit would frequently torture him.

In David, Saul sees a potential rival, someone whose popularity and heroism have won him the acclaim of the Israelites and may, Saul fears, win the throne as well.

But notice the effect that Saul’s jealousy has upon him. First of all, it blinds him to David’s true nature. David has no ambition to replace Saul; he is interested simply in serving his king, his nation, and his God. Through all the rest of Saul’s life, as we learn from the alter chapters of the first book of Samuel, he will seek David’s death, driven by his jealousy; yet David will remain loyal to Saul.<sup>7</sup>

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<sup>4</sup> Stephen J. Andrews, Robert D. Bergen, *I & II Samuel: Holman Old Testament Commentary, Volume Six* (Nashville, TN: Broadman & Holman Publishers, 2009), 79.

<sup>5</sup> NIV, 1 Sam. 14:13 and 14.

<sup>6</sup> Ibid., Acts 13:22.

Now, let's explore the rights of a King of Israel, specifically: are kings privileged with the authority to dictate succession? To answer this question, let us go back to the story of Saul, where the subject of limited kingship is investigated.

The time of Saul introduced a novice, but a carefully limited one. Yahweh alone could designate the king, and if the king was unfaithful to his commission, he could readily be dismissed by Yahweh –as Saul in fact was. Certainly Saul's exaltation to the office of king was conceived by the tribesmen as a conditional appointment or covenant, so long as the 'Spirit of God' was upon him, and so long as he did not violate the legal traditions or constitution of the league. This limited concept of kingship excluded by definition the dynastic principle subsequently introduced by David and Solomon. But, any form of leadership that drew the attention of the people away from the righteousness of Yahweh by fostering self-glorification of the earthly king and of the elite of the nation, contradicted the very heart of Yahwistic faith.

According to Samuel 8, the practices of Israel's future king are described by Samuel. The repetitive pattern is striking: "he will take your X to be his Y." All that was most dear to the people would be taken by the king to add to his luxury and military might. The list concludes with this terse summary statement: "and you shall be his slaves." In other words, the social system the kings would introduce would violate the very heart of the early Yahwistic notion of community; that is, the quality of righteousness that protected the rights of each individual, including the weak and the vulnerable. Instead, the king would establish his own self-serving standards in the place of Yahweh's holy ones; for example, he would tax the people and give the proceeds to his own retainers; he would take their sons and daughters and force them into military and police service.<sup>8</sup>

Although the leadership succession between Saul and David does not serve as the most ideal of situations; very specific parts of this example is what is often found in churches across the country. These unfortunate situations, for example, may include unsettled feelings of jealousy, hatred, and malice toward the newly appointed leader.

<sup>7</sup> Jimmy Carter, *Sources of Strength: Meditations on Scripture for a Living Faith* (New York: Random House, 1997), 14.2.

<sup>8</sup> Paul D. Hanson, *The People Called: The Growth of Community in the Bible* (Louisville: Westminster John Knox Press, 2001), 92-94.

Saul's death led to all kinds of turmoil over who would become the next king. Despite David's anointing by Samuel, others saw a tempting opportunity to seize power. Transitions often bring difficult times. Leaders who fail to plan for their departure invite trouble. Saul could have been a hero had he cooperated with God in preparing David to succeed him. He didn't have a more submissive staff person in his entire palace than David. Saul suffered from an "I" problem, an oversize ego that blinded him. Saul could've helped himself had he recognized these truths.<sup>9</sup>

Several churches have experienced leadership transition where discontentment, malice, and confusion fester and grow within the hearts of those involved in the process. Unfortunately, the persons who often allow these adverse feelings to become dominate are the individual leaving or the one who is left behind.

In ministry we will have loved ones to come against us for no reason, but we still have to love them. The enemy wants us to come to their level and curse them out and fuss and fight. But it is our reactions that set us apart from the world. We should bless those that curse us and mistreat us and pray for them as well. Those that speak evil of you are waiting a lot of times to see how you will react, if you don't retaliate but instead love them and not talk about them. They will notice the difference in your reaction and sometimes possibly admire that about you and your life will cause them to want to be saved.<sup>10</sup>

Because of the reality of these destructive situations, there must be a model in place to establish a more succinct process of uninterrupted leadership within the Church. Let us now consider that God, although unhappy with the way Saul handled the authority he had been given, still honored Saul with a forty-two year reign over Israel. Interestingly, God also provided both David and Solomon each with forty years to rule Israel. How encouraging this could be for the believer who is afraid of succession, as God will bless the new leader, just as well as the leader who is leaving.

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<sup>9</sup> John C. Maxwell, *The Maxwell Leadership Bible: Second Edition-New King James Version* (Nashville: Thomas Nelson, 2002), 374.

<sup>10</sup> Teresa Wills, *My Life's Journey Into God's Purpose* (Bloomington, IN: Xlibris Corporation, 2011), 37.

Even when the kingdom was established, God's blessing still came. Saul was anointed to be the first king of Israel, but his disobedience cost him the throne. Nevertheless, God did begin to grant Israel deliverance under his rule. Later on, King David was anointed and proved to be a man after God's own heart. Under his reign, the kingdom prospered and expanded its borders.<sup>11</sup>

As the above passage indicates, God blessed Israel regardless of who was king. King David's rule was, however, golden. It was David's reign that is most celebrated of all the kings of Israel, as David's heart was genuine, and his affections were set toward God.

David is called into kingship and anointed well ahead of his time to assume the throne. His youthful experiences were very impactful to his development and maturity. With each life occurrence, David was being transitioned into a greater dimension of ability and influence. From his early triumphs with killing the bear, the lion, and Goliath, David established a proven record of courageous warfare prompted by defense.

David finds hope in his past victories over a lion and a bear and believes that the Lord who protected him in those battles will also keep him safe in battle with Goliath. David does not wonder how, nor does he fear. He hears God's call and acts out of faith. In return, God does protect David and helps him defeat Goliath with a simple stone and sling. Through David's courage and faith, God brought hope to Israel.<sup>12</sup>

Whether protecting his sheep, as he was a herder, or defending Israel from blasphemous insults to the Lord God, David displayed a fearlessness that defied natural odds. He did not concede from killing the wild beasts during his time as a shepherd, even though the bear and the lion could have easily overpowered him as a boy. Neither was David afraid of going against Goliath, even though Goliath was a gigantic warrior,

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<sup>11</sup> Dr. Jonathan Lewis, *World Mission: An Analysis of the World Christian Movement*, 2<sup>nd</sup> ed. (Pasadena, CA: William Carey Library, 1994), 2-20.

<sup>12</sup> Gina Burkart, *Finding Purpose in Narnia: A Journey with Prince Caspian* (New Jersey: HiddenSpring, 2008), 87.

described to be at least eight-feet tall. Each of these examples point to a man in preparation for something great: David was all along in process to be the next king of Israel.

Imagine that, David the shepherd boy, Jesse's last son, anointed king. His preparation did not come the conventional way; it came the long, hard way. David is now a shepherd tending sheep with a king's anointing. How faithful can you be in knowing you belong in the palace, but yet you are outdoors tending sheep? Let us understand this first of three anointing upon David. First, David had to be anointed to become. There was no reason for David to jump to conclusions and demand to sit on Israel's throne. He did not know how to reign on a throne, so he waited until his Shepherd would lead him safely there.<sup>13</sup>

The influential reign of King David helped to maintain a healthy relationship between God and the Israelites. This example of effective leadership is so very essential to the process of right fellowship with God. "David was the sweet psalmist of Israel, and led the great congregation of God's people in their songs of praise."<sup>14</sup> King David was very used by God as his bold, transparent worship was frequently displayed to connect Israel back to right relationship with the Father. "David was recognized as the ideal leader, and his record became the standard by which every succeeding king of Judah was measured."<sup>15</sup>

It is also interesting to note that David's reign established a lot of first's for Israel as a nation. David's many accomplishments not only strengthened the morale of the people, but it also placed a higher degree of significance upon the kingship position in the land.

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<sup>13</sup> Courtney A. Pope, *In Search of a King Among Sons* (Bloomington, IN: Author House, 2007), 27.

<sup>14</sup> Jonathan Edwards, *The Works of Jonathan Edwards* (New York: Daniel Appleton and Co., 1835), 32.

<sup>15</sup> Warren W. Wiersbe, *Wiersbe bible Commentary OT* (Colorado Springs: David C. Cook, 2007), 617.

David quickly took steps to maintain all military and political gains. He instituted a creative military plan, under which 24000 men were always under arms. The personnel roster rotated every month, according to 1 Chronicles 27:1-15, indicating that at least 288,000 trained men were ready for immediate service if needed. Yet David's structure enabled most of his army to devote most of their time to civilian pursuits. The core of David's military organization was 600 key commanders, his *gibborim* or "mighty men." Over these he had, in turn, a smaller general staff.

David's genius for organization showed itself in religious and civil areas as well. While we are not told of their duties, David apparently set a governor over each of the 12 tribal areas and also established a cabinet for the central government. Members' duties included supervision of his treasury; various agricultural departments, etc. (cf. 1 Chron. 27:25-31).

Through David, God selected a city foretold in the Law. Jerusalem was "the place the Lord your God will choose from among all your tribes to put His name there for His dwelling" (Deut. 12:5). From that time on, Israel was to offer sacrifice only at Jerusalem and to appear there before the Lord at the time of the three special religious festivals.

The political and religious unification of the people around a central location, and establishment of a recognized central government, were two of David's greatest accomplishments. They involved a reorientation of the tribal lifestyle of the people.<sup>16</sup>

Although a very beloved leader, continued life's challenges moved David into personal conflict. "According to the Old Testament, David had nine wives and eighteen children. Since some of these wives were foreigners and since there were many half brothers and sisters, there was a great occasion for family feuds and factions. David's own example of lack of restraint did not help to bring moral stability to his large family."<sup>17</sup> Needless to say, his fight was not always physical, as David frequently wrestled with his emotions. He was blessed with an abundance of every good thing, but with each new addition to his family, it seemed that his household became more and more dysfunctional.

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<sup>16</sup> Lawrence O. Richards, *Bible Teacher's Commentary* (Colorado Springs: Cook Communications Ministries, 1987), 228.

<sup>17</sup> William W. Stevens, *A Guide for Old Testament Study* (Nashville: Broadman Press, 1974), 164.

Even with a cursory examination, we find an interesting paradox that David was the apple of God's eye and Israel's greatest king, but at the same time, he was a very poor father. Some may even argue that he may have been the worst father in biblical history.

David had a very dysfunctional family. In fact, his family problems were of his own doing and related to the sins he committed with Bathsheba. Nathan, Israel's prophet at the time confronted David about the sins that he thought he'd gotten away with. And it was Nathan that told David that God would forgive his sins, but he also told him that he would never escape the consequences of his sins. Nathan went on to say the Lord will raise violence from within David's own family and that the sword shall never depart from his house. David certainly lived to regret the day that he sinned with Bathsheba.<sup>18</sup>

The affair between David and Bathsheba is most popular, as David's successor is born from their once adulteress union. As David is about to die, Bathsheba reminds him of his promise to make her son heir to the throne of Israel. The King repeated his vow: "As surely as the Lord lives, who has rescued me from every danger, your son Solomon will be the next king and will sit on my throne this very day, just as I vowed to you before the Lord, the God of Israel."<sup>19</sup> Just as an honorable king makes good on his promises, David declares Solomon the new king of Israel.

The transition from King David to his son Solomon is an eventful one, as family feuds were brewing simultaneously. Although David was a very capable king, his household was in constant turmoil.

While proximity without intimacy was the first cause of King David's family dysfunction, there was something else. The family also had dissension without resolution. This longtime rift between David and his son Absalom had never been resolved. Absalom killed his brother and then set on fire the fields of General Joab. Finally in 2 Samuel 15, he started a coup to get his father's attention.

What happened? Historically, we know Absalom was successful in his subversion and managed to split the nation. In fact, Absalom inaugurated himself as the king in 2 Samuel 15 through 18. King Absalom

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<sup>18</sup> Spencer Leak, Sr., *It's Time Truth Speaks* (Maitland, FL: Xulon Press, 2010), 423.

<sup>19</sup> NIV, 1 Kings 1:29-30.

rallied a whole group of people against King David. He managed to kick King David out of Jerusalem; his father had to flee like a refugee. The family conflict had actually created two armies: the army of King David and the army of King Absalom, which were fighting each other. It amounted to a family feud on steroids.<sup>20</sup>

As a result, the kingdom was a bit confused as to which of David's sons would be named king after David's demise. But David was reminded of his promise to make Solomon king by his wife, Bathsheba.

David promised Bathsheba that their son Solomon would be king after him even though he wasn't David's oldest son. Years passed, and David was very old. His son Adonijah was setting himself up as king. Bathsheba remembered David's promise to her years earlier and went to talk to him. She told him what Adonijah was doing and reminded him of his promise.

David talked to Nathan, the prophet who had confronted him with his sin years earlier. He told Bathsheba that Nathan, along with Zadok the priest, would find Solomon and anoint him as king. First Kings 1:40 tells what happened next: "All the people followed Solomon into Jerusalem, playing flutes and shouting for joy."<sup>21</sup>

As we consider the kingship shift from David to Solomon, we notice God is at peace with David, granting him the privilege to bestow the throne to one of his heirs. In retrospect, however, Saul was not at peace with God upon his death as God had already removed Saul's authority before his physical death. "When David was anointed king of Israel, God simultaneously removed Saul's anointing to lead (1 Samuel 16:13-14)."<sup>22</sup> Regardless of how the next leader is chosen, the fact that God has sanctioned it, should settle the minds of all those involved with the leadership transition process.

<sup>20</sup> Skip Heitzig, *Homeland Security: Protecting your Faith, Family & Future* (Alachua, FL: Bridge-Logos, 2010), 66.

<sup>21</sup> Katrina Cassel, *The One Year Devotions for Girls Starring Women of the Bible* (Carol Stream, IL: Tyndale House Publishers, Inc., 2011), 139.

<sup>22</sup> Brett Everett Fuller, *Relate Well: Properly Relating to Your World and the People Most Important to You* (Bloomington, IN: WestBow Press, 2010) 329.

A dominant element in Israel's socio-political thought prior to the reign of David is the principle that appointed to leadership by divine inspiration and popular consent is always *ad personam* and non-transferable, either by inheritance or, after the days of Moses and Joshua, even by designation. The outgoing ruler never appointed his successor. This principle of discontinuity in the chain of leadership resulted in interregnal gaps between saviors. These were periods of decline in Israel's political ascendancy. The shortcomings inherent in the non-continuous rule of divine emissaries were felt in the fate of the people in the Conquest period, when Israel was forced to battle with the autochthonous population of Canaan for possession of agricultural and pasture lands; and for political supremacy in the area.<sup>23</sup>

The succession of Saul to David was God-ordained, as the succession between David to Solomon was God-inspired. God honored the promise that David made to Bathsheba. Although some would argue that God divinely orchestrated Solomon to be king, and that David's decision to choose among his many sons had no barring. It is an absolute truth; however, that God is Sovereign. God makes the final call on every situation; yet, God does honor the choices of man. Joseph Hall offers yet another noteworthy perspective: "God himself that had ordained the [Israelite] government was as yet the immediate elector; he fetched Saul from amongst the stuff, and David from the sheepfold, and had now appointed Solomon from the ferule to the scepter."<sup>24</sup>

Now let us get granular with Solomon's approach to the throne as he was chosen by his father, and sanctioned by God. God honored Solomon's request for wisdom, guidance, and understanding to rule Israel without having a mentor to show him the way into successful sovereignty. Solomon, unlike his father, did not experience the vicissitudes of life that would earn him the respect, fame, and loyalty that his father

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<sup>23</sup> Shemaryahu Talmon, *King, Cult, and Calendar in Ancient Israel: Collected Studies* (Jerusalem: Magnes Press, 1986), 16.

<sup>24</sup> Joseph Hall, *Contemplations on the Historical Passages of the Old and New Testaments* (London: William Baynes and Son, 1825), 512.

earned from the people; but rather, Solomon was born into his father's established work of headship and foresight.

At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?" And Solomon said: "You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You have given him a son to sit on his throne, as it is this day. Now, O Lord my God, You have made Your servant king instead of my father David, but I am a little child; I do not know how to go out or come in. And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted. Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?" The speech pleased the Lord, that Solomon had asked this thing. Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you. And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days.<sup>25</sup>

The natural questions of uncertainty start to arise when a person has been handed a work that is unfamiliar to their development, even if they happen to be born into it. Such were the concerns of young Solomon who sought the Lord for insight on how to continue a strong legacy that his father so skillfully began, while winning the people into following his command.

"What can I give you?" God asked. Solomon requested understanding and discernment to help him govern the people effectively and tell the difference between right and wrong. Solomon's answer pleased God so much that he promised to also give the young king what he didn't ask for: riches and honor never seen before in Israel, and also a long life if he remained obedient to God's commands.<sup>26</sup>

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<sup>25</sup> NIV, 1 Kings 3:5-13.

God honored Solomon's request and granted him supernatural wisdom. "The term wisdom refers to a particular type of oral and written literature consisting of proverbs, riddles, songs, and the like. These might deal with any subject."<sup>27</sup> One of the ways in which Solomon was able to wisely overcome the strong legacy of his father without letting it thwart his potential to lead, was his ability to embrace the memory of his father. Instead of fighting his father's fame, Solomon was able to build on it. Being able to effectively handle the strong memory of a predecessor is still very relevant to the task of the succeeding church leader.

In dealing with the absent but fondly remembered pastor, I've found it helpful to remember four things:

1. A strong member may mean a strong future. It's likely that a predecessor has a firm hold on the congregation's memory because he or she maintained a solid ministry for a long time. Long pastorates usually signal that a congregation is stable and has a strong sense of identity. It also shows that a congregation has the ability to remain faithful over the long run. And that only bodes well for my ministry. So I'm happy to live with the inconvenience of a powerful congregational memory of a predecessor.
2. Congregational member is selective. When we step into a new pastorate, we're new comers. We know our predecessors only as they are now in the memory of the congregation, not as they were then in the presence of the congregation. Churches tend to forget thorns and remember blossoms; so parishioners often revere only part of what was—the good part. And the more the months and years pass, the more selective is the congregation's perception of the predecessor. If we're not careful, we may begin competing with the previous pastor and pursue ministries that don't fit us. Or we may try to outdo the previous pastor all together. But we'll be trying to outdo superpastor, not the real person who ministered. It's good to realize we live with second-hand images of the past. We mustn't take them too literally.

<sup>26</sup> Dianne Neal Matthews, *Drawing Closer to GOD: 365 Daily Meditations on Questions from Scripture* (Grand Rapids: Baker Books, 2010), 71.

<sup>27</sup> Robert Houston Smith, Herbert G. May, John William Wevers, Charles T. Fritsch, and H. Neil Richardson, *Old Testament History: Interpreter's Concise Commentary* (Nashville: Abingdon Press, 1983), 182.

3. The predecessor did some good. I assume God called my predecessor to the church and used him or her to minister to people. So, I always honor and speak well of my predecessor. Besides, any criticism of predecessors reflects finally on me.
4. I am somebody's predecessor. When I take the trouble to picture life for my successor, I notice that nobody wins. If my successor comes and ruins everything, I will despise the successor for undoing what I spent years to create. Then again, if my successor does well, it will look as if I've been "dogging" it or simply ineffective all these years. Each of us is somebody's predecessor—that truth helps me understand better the relationship I should have with my predecessor. Mostly, it makes me more humble about my situation. When I tire of hearing about the greatness of my predecessor, I remember that the congregation's memory of me will irritate my successor. When I'm tempted to judge my predecessor, I remind myself that we have different gifts. In addition, we minister in unique circumstances—even when we serve the same congregation.<sup>28</sup>

The David and Solomon story is so real to the writer, as his father too passed away, leaving behind the wonderful ministry of Mt. Ephraim for the writer to continue. During the process of the succession transition, the writer experienced discontent from family who are also members of the church. The writer has been the object of much ridicule and the recipient of unmerited mistreatment. As the writer looks to the biblical example of King's David's succession to his son, King Solomon, there is careful consideration of leadership demeanor, reverence toward God, and an ability to win the people.

Although very young in age, Solomon never question his assignment to lead Israel, he merely requested divine assistance in the area of wisdom. Church leaders of today must also be reminded of who they are relative to the task they have been given.

If we are to be faithful to the New Testament, we must acknowledge that the Lord has established leaders in His church—pastors

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<sup>28</sup> Ed Bratcher, Robert Kemper, and Douglas Scott, *Mastering Transitions: Mastering Ministry* (Portland, OR: Christianity Today, Inc., 1991), 99 and 100.

and elders. They are the examples of spiritual leadership for all the people, and if they are not exemplary leaders, something is seriously wrong.

The qualifications for elders and church leaders are not just for them. These qualities are especially mandated for them because they set the pattern for all. “Like people, like priest” (Hosea 4:9). What the pastor and elders are to be is the model for all Christians. And the principles that are true of leaders in the church are also good principles for every Christian in any position of leadership to apply.<sup>29</sup>

Often life will challenge those who are called into leadership to question their worth in the Kingdom, but when God divinely orchestrates our lives, there must be a certain level of faith at work to counter those opposing thoughts. “Trusting God with your future is a major piece of the Christian life. In that sense, it’s interchangeable. It’s in your life and mine. Everyone who follows the Lord from the heart is learning to trust God with his or her future.”<sup>30</sup> Mature faith for the believer called into ministry is an essential prerequisite for effective church leadership.

A great evangelist of the nineteenth century, Dwight L. Moody, describes three different kinds of faith. First, there is struggling faith, which is compared to a person struggling to survive in deep waters. Second, there is clinging faith, which is likened to a person clinging to the edge of a boat while his body is still in the water. Finally, there is resting faith, which finds a person securely inside the boat and is free to reach out to other poor souls who are thrashing in the sea of life.<sup>31</sup>

No different than today, Solomon too faced the inescapable reality of trusting God to fulfill His promise through him. King Solomon believed the promise that God made to both his father and he, and gained the confidence needed to resist the family hostility that faced him. Solomon successfully maneuvered his familial opposition and united his

<sup>29</sup> John MacArthur, *Called to Lead: [26] Leadership Lessons from the Life of The Apostle Paul* (Nashville, TN: Thomas Nelson, 2004), 161.

<sup>30</sup> Steve Farrar, *True Courage: Emboldened by God in a Disheartening World* (Colorado Springs: David C Cook, 2011), 127.

<sup>31</sup> Russell Anderson, *Lectionary Preaching Workbook: Series V, Cycle A* (Lima, OH: CSS Publishing Company, Inc., 1995), 219.

kingdom. “By ignoring tribal boundaries Solomon evidently hoped to make his people forget their family feuds, and unite in striving after national aggrandizement.”<sup>32</sup>

To this day, there is not a king, president, leader wiser than Solomon. God endowed Solomon with so much wisdom, that people traveled far and near to consult with him. Solomon’s gift of wisdom is what afforded him the reputation, the wealth, and the tremendous success as the next King of Israel. What encourages the writer about this revealed truth concerning Solomon is that God blesses the giftedness of the next leader just as well, making room for their future success in Him. Therefore, Solomon’s reign was just as effective, but not overshadowing his late father, King David. This important principal, learned from David and Solomon’s inherited leadership, illustrates that there is no competition where there is order: only harmonious progress. “Father’s likewise: and there is no competition between their authority or honor; but the most perfect unity, harmony, and coincidence. And as the disciples were beloved alike by the Son and by the Father; so the Son, equally with the Father, would be glorified in tier salvation, and by their holy lives and labors.”<sup>33</sup>

How wonderful it is to know that God does not require the same experiences to be encountered from one leader to the next, He only desires the best of what has been placed in them to be optimized for the betterment of His Kingdom.

The purpose of Christ’s evaluation is to glorify God. Philippians 2:11 says Jesus will be acknowledged as Lord “to the glory of God the Father.” In Isaiah 45:5 God says, “I am the Lord, and there is no other besides Me there is no God.” None can be compared to God. He does not

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<sup>32</sup> Frederick John Foakes-Jackson, *The Biblical history of the Hebrews* (Cambridge: W. Heffer & Sons, 1904), 200.

<sup>33</sup> Thomas Scott, *The Holy Bible Containing the Old and the New Testaments, Volume 5* (London: James Nisbet and Co., 1839), 4F8.

ask anyone for advice. He knows all and does exactly what He wants to do. All His purposes come to pass.

In light of who God says He is, one might assume that it would be blasphemous for everyone to bow to Jesus Christ and confess him as Lord. To so honor Christ would seem to put Him in competition with the Father.

But the mystery of the Trinity is that when the Son is glorified, the Father is glorified. Perfect glory given to the Son is perfect glory given to the Father. John 5:23 says the Father has given all judgment to the Son “that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” That’s why the Father said of Jesus, “This is My beloved Son, with whom I am well pleased; hear Him!” (Matt. 17:5). When you believe in Jesus Christ and confess Him as Lord, you exalt not only the Son but also the Father. There is no competition within the Trinity. The Father is exalted by what He accomplishes in the Son. They are one.<sup>34</sup>

When we look for an Old Testament example of leadership succession, we must first consider the establishment of Israel’s kingdom where the people chose Saul as their first leader; then God chose David to succeed him; and David chose Solomon as heir to the throne. However, when we consider the New Testament example of leadership succession, we must first consider the establishment of the Church. God chooses His only begotten Son (John 3:16), by way of Jesus, who would later choose disciples to carry out his mission until the end of the age.

The reason it is such a disservice to Jesus’ ministry to show only His miracles and His teaching to the crowds is that it disregards the work He did to create His legacy. Jesus spent most of His time during those three years with His twelve disciples, not the crowds who sought Him out. He strategically prepared them to carry on His ministry after He would depart. The gospel was His message, but legacy was His method. *Everything* depended on the job He did with those twelve men.<sup>35</sup>

People believe in Jesus today and call Him Lord because Jesus made it possible for the disciples to carry on His work. These believers, in turn, train others to continue in

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<sup>34</sup> John MacArthur, *Strength for Today: Daily Readings for a Deeper Faith* (Wheaton, IL: Crossway Books, 1997), 25.

<sup>35</sup> John C. Maxwell, *The 21 Most Powerful Minutes in a Leader’s Day: Revitalize Your Spirit and Empower Your Leadership* (Nashville: Thomas Nelson Publishers, 2000), 355.

their place. Jesus practiced the Law of Legacy, and so should all of us who claim discipleship. If He hadn't, then the message of the gospel and its method of transfer would have ended in the first century A.D. One of the ways in which Jesus achieved such lasting results is through his ability to incorporate the teaching element to engage his disciples.

The Whitehead article discusses three models of field education in terms of four components, two components—supervision and theological reflection—being of interest to us here. One model is the “application of Theology in the Practice of Ministry.” Supervision in this model is concerned with how well students are able to relate theology to experience, how correct the connections are between theological categories (e.g. sin, redemption, grace) and ministerial practice. The role of supervisors is to help students learn how to determine the appropriate theological answers to the questions arising in practical ministerial experience. Theological reflection in this model “focuses on how the individual pastoral experience is to be interpreted in the light of the tradition,” is “most often one-directional,” and produces a situation in which students await the “reflection of ‘professional theologians’” and then attempt “to apply this reflection” to their own pastoral experiences.<sup>36</sup>

Although church leaders of today must remain vigilant in the supervisory role of discipleship, there is a constant reminder of the supreme supervisor, Jesus Christ, who has laid the foundation for all church leaders to adhere. Jesus, in his own words, reminds us that “upon this rock, I will build my church, and the gates of hell shall not prevail against it.”<sup>37</sup> This powerful revelation of Christ’s founding authority is what should stay in the forefront of the leader’s mind.

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<sup>36</sup> Pohly, Kenneth, *Transforming the Rough Places: The Ministry of Supervision*, 2<sup>nd</sup> Ed. (Franklin, TN: Providence House Publishers, 2001), 100.

<sup>37</sup> NIV, Matthew 16:18.

“We can integrate our learning into our practice—learn about teaching while we are teaching—and reconstruct what we know in addition to acquiring new knowledge.”<sup>38</sup> This Gospel message, and the way in which it should be shared, is the responsibility of church leadership to communicate. We must imitate Jesus as he exemplifies a continued training method of sharing.

The pastor must dream more of growing persons than growing power or perquisites. He must also cultivate an atmosphere where dreaming can take place and where the people can participate in the dream vision. While the average lay person usually judges the pastor by the message of the sermon, true church growth must evolve from a sound program of Christian education.

Train, train, train! But the pastor must not err in considering himself the only instructor. A board of Christian education should be maintained so that there may be training for church membership and leadership. Making use of denominational staff, giving guidance in the choice of instructional materials, and making certain that the officers and teachers feel confident that the pastor is available for assistance are earmarks of the good administrator.<sup>39</sup>

“For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.”<sup>40</sup> It is through preaching that the message of the Gospel is shared. Preaching, however, is not limited to the pulpit. There are several ways to spread the Gospel and engage others through evangelism.

Social ministry is evangelism through the intimacy of social interactions. This is not the social interaction of the visitor trying to break into an established social group within the church at predictable “fellowship” opportunities. This is rather the church preaching out to its community and trying to incarnate the gospel where the community gathers. This is a risky

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<sup>38</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults* (San Francisco: Jossey-Bass publishers, 1996), 26.

<sup>39</sup> Floyd Massey, Jr., and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 60.

<sup>40</sup> NIV, 1 Corinthians 1:21

and difficult switch. It is very difficult for us as a church to be the new voice of Christ to an established community group. Yet do we not ask of our visitors the same risks and difficult task? Do we not ask our visitors to somehow break into our church's established groups with their own power and resources? Would it not be more reasonable, and faithful for the church to meet the community where it is,, where the community feels comfortable and nonthreatened, so that the gospel can be communicated effectively? We, in effect, ask visitors to evangelize themselves, using their own initiative and their own powers. We need to mobilize the people of God to do the work of Christ. We need to be taking the risks in initiating the contact by using our resources and powers.<sup>41</sup>

"All of the teaching of Jesus had a moral and spiritual purpose that was bound up with the mission on which he had been sent by the Father."<sup>42</sup> The most amazing paradigm shift in the New Testament is when Christ passes the mantel of preaching the gospel of the messianic Jesus on to his disciples. This hallmark event of his succession is typically referred to as the "Great Commission." The Great Commission, as it has been coined, is the most popular of all biblical successions, as Jesus is specific with his instructions of leadership continuance to those who were under His tutelage while He was on earth.

Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.<sup>43</sup>

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<sup>41</sup> Richard P. Schowalter, *Igniting a New Generation of Believers* (Nashville: Abingdon Press, 1995), 69.

<sup>42</sup> Merrill C. Tenney, *New Testament Survey Revised* (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1985), 222.

<sup>43</sup> NIV, Mark 16:14-19.

The New Testament Gospels make mention of Jesus' ascension as He was lifted up into heaven soon after his resurrection from the dead.

The author of Hebrews expresses the significance of Jesus' ascension, an entry into heaven itself to cleanse the heavenly Holy of Holies of the defilements of human sin. The rites of the Old Covenant could cleanse the earthly Holy of Holies, but Jesus has now entered heaven itself to remove the defilement of our sins from before God's very throne (his heavenly "mercy seat," as it were, referred to in Heb. 4:14-16).<sup>44</sup>

Jesus' going away was necessary to the plan of salvation. Jesus had to ascend back to heaven to make intercession for us to the Father, as we are persecuted all the day long (Psalm 44:22). Another reason Jesus had to leave his newly established Church is so that the Holy Spirit could come and abide within each believer. "Jesus had to go to heaven in order to send the Holy Ghost. In John 15:26, He said '...when the *Comforter* is come, whom I will send you from the Father even the spirit of truth, which proceedeth from the Father, he shall testify of me,' we know that the word of salvation is on this earth; the word is already out there."<sup>45</sup>

Interestingly, Jesus did not place one person with the burden of preaching the gospel; but rather, commissioned all of his disciples to carry on the mission of saving souls. All, meaning, every believer: those who literally walked with Him while on the earth, and those who came into the knowledge of His truth.

Before Jesus departed this world, He gathered His disciples and issued a final command. We call it the Great Commission. He told them to go and preach the gospel to every creature on earth. Just as He came to seek and save the lost, they were to continue His ministry and fulfill it. Jesus' legacy remains to this day because He carefully laid a foundation. He trained twelve men to reproduce His ministry. He passed on

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<sup>44</sup> Craig A. Evans, *The Bible Knowledge Background Commentary: John's Gospel, Hebrews-Revelation* (Colorado Springs: Cook Communications Ministries, 2005), 232.

<sup>45</sup> Allen J. Charbonnet Sr., *Is Financial Prosperity for Us Today or the 1,000 Year Reign of Jesus Christ?: 12 Biblical Truths Concerning Financial Prosperity* (Maitland, FL: Xulon Press, 2006), 95.

transferable concepts that anyone could learn after He had gone. If He had failed to multiply Himself in others, Christianity would have died long ago. If we step back and look at Jesus' three-and-a-half-year ministry outlined in Mark, we can see Him preparing to leave His legacy from the beginning:

1. He chose twelve potential leaders to mentor (3:13-19).
2. He spent the majority of His time with them (3:14).
3. He told them from the start that they, too, would be doing this (1:17).
4. He reproduced both His burden and His vision for people (6:7-13).
5. He allowed them to witness and even participate in His miracles (8:1-9).
6. He issued an imperative for them to go and do what He did (16:5, 16).
7. He promised the credibility and provision they would need (16:17, 18).
8. He worked with them, confirming their work and words (16:19, 20).<sup>46</sup>

Jesus was a leader amongst all leaders, and taught His disciples to embrace his message that would cause world change for generations to come. Jesus' task was dual in nature as He came to both fulfill the law, and to establish the Church: the body of Christ. John Maxwell takes a deeper look inside the leadership that Jesus displayed while leaving a legacy for believers to follow:

Jesus faced the task of changing the lives of people thousands of years after Him—and He succeeded. He did it without writing any books, building any schools, or founding any institutions. So if Jesus chose to deposit His legacy in people, we should learn His method and practice it as best we can. Consider Jesus' Idea for working in the lives of people:

Instruction: Jesus constantly taught, most often with parables. More than half of the Gospels' content presents Jesus' teaching. The parable of the sower gives us insight into how Jesus worked. When the disciples asked Him about the meaning of the parable, He explained it, revealing insightful truth cloaked in the story.

Demonstration: Educational philosophy today relies too heavily on instruction. If Jesus had taught the disciples and done nothing more, they never would have carried on His legacy. But Jesus shared His life with them. Jesus' disciples went through three phases in their training:

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<sup>46</sup> Maxwell, *The Maxwell Leadership Bible*, 1251.

Come and see. Jesus invited them to observe Him and His priorities. He invited them to evaluate Him (and themselves in light of what He was doing).

Come and follow Me. Jesus asked for a greater level of commitment. The disciples were to do more than observe; they were to associate with Him.

Come and be with Me. This phase occupied most of Jesus' three years of ministry. He required the disciples' commitment and companionship. The Twelve were present with Him as He taught, traveled, prayed, ate with "sinners," healed the sick, and raised the dead. They say consistency between His teaching and His actions, and they learned the how and why of all He did.<sup>47</sup>

Jesus' task on earth became complete upon His ascension; however, His work lives on as He now is in heaven making intercession for us to the Father. Jesus' leadership consisted of servitude, teaching, and a challenge to those who considered themselves "keepers of the law."

When Jesus caught His disciples arguing about whom among them was the greatest, they felt embarrassed—but Jesus didn't rebuke them for wanting to be great. He simply gave them an unexpected formula: Be a servant. Leaders add value by serving others. (Mark 9:35) Later, when the disciples asked about those who cast out demons in His name, Jesus said, "He who is not against us is on our side" (Mark 9:40, 41). A short time later, His disciples angered Him again when they became more concerned with crowd control than with humility and service (Mark 10:13-16). For Jesus, children presented the best example of the required attitude for servant leaders. Children exhibit humility, wonder, honesty, innocence, trust, and dependence. Maxwell also urges his readers to consider the four leadership lessons that can be gleaned from Mark chapters 9 and 10:

1. The greater the leader, the greater the servant (9:35).
2. Leaders include others when they serve (9:40).
3. Any service rendered will be rewarded (9:41).
4. Servant leaders must become childlike (10:13-16).<sup>48</sup>

Jesus teaches a very important lesson on leadership when the Disciples were arguing about who would be greatest in the Kingdom. Baffled by His response, the

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<sup>47</sup> Ibid., 1221.

<sup>48</sup> Ibid., 1240.

disciples quickly learned that church headship requires involving others while leading by example.

The Lord founded the Church, as we have seen, by calling together the Twelve, who were to represent the future People of God. Faithful to the Lord's mandate, after his Ascension, the Twelve first made up their number by appointing Matthias in Judas' place (Acts 1:15-26), thereby continuing to involve others in the duties entrusted to them so that they might continue their ministry. The Risen Lord Himself called Paul (Gal 1:1), but Paul, although he was called by the Lord to be an Apostle, compared his Gospel with the Gospel of the Twelve (Gal 1:18) and was concerned to transmit what he had received (1 Cor. 11:23; 15:3,4). In the distribution of missionary tasks, he was associated with the Apostles together with others, for example, Barnabas (Gal 2:9). Just as becoming an Apostle begins with being called and sent out by the Risen One, so the subsequent call and sending out to others was to be brought about, through the power of the Spirit, by those who are already ordained in the apostolic ministry. And this is the way in which this ministry, known from the second generation as the Episcopal ministry, was to be continued.<sup>49</sup>

As Jesus was the founder and undisputed leader of the church, only He could provide the guidelines for a successful following. Both leaders and laity alike should take particular notice of Jesus' instructions for a cohesive, progressive unit that influences change.

A follower of God should be a leader of the people. That's more than just being "boss" or having a leadership position. And it certainly doesn't mean being pushy or in control. Jesus taught that it means serving others (Matt. 20:25-28). While there is a gift of leadership (Romans 12:8), you need not possess that gift to exert your influence in a Christlike way. Leadership is influence—nothing more, nothing less. If you are being salt and light as Jesus commanded, then you have begun to obey God's call to leadership.<sup>50</sup>

This focused study of the scriptures concerning the life, leadership, and succession of Jesus has helped to deepen the writer's perspective concerning servitude.

<sup>49</sup> Benedict XVI. *Jesus, the Apostles, and The Early Church*, 7.

<sup>50</sup> Maxwell, *The Maxwell Leadership Bible*, vi.

The Law of Legacy states, “True success is measured by succession.” A legacy that does not include people has no eternal value. That is why leadership is critical. It should be the aim of every believer to practice transformational leadership, where people’s lives are changed from the inside out. That kind of leadership is based on character, conviction, and Christlikeness. In other words, transformational leadership follows the pattern laid down in Scripture.<sup>51</sup>

So often are successors expected to carry the burdensome responsibility of setting the “right” example, that there is little to no room for making mistakes. Jesus, however, helps us by teaching, training, and developing a community of believers to further His work of spreading the Gospel.

God is the Ultimate Leader, and He calls every believer to lead others. God could have arranged His creation any number of ways. He chose to create human beings who possess spirits and the capacity to relate to Him and follow Him, yet who are not forced to do so. When mankind fell into sin, God could have easily executed a plan of redemption that did not include sinful people in the process. But He has called us to participate and to lead others as we follow Him. He makes that clear from the beginning: “Let Us make man in Our image, according to Our likeness; let them have dominion...” (Gen. 1:26).<sup>52</sup>

The responsibility, therefore, is collective, shared, and all efforts to promote His agenda are deemed righteous. There is no error in Jesus, as He leads us we lead others into the same fellowship of faith.

The call to leadership is a consistent pattern in the Bible. When God decided to raise up a nation of His own, He didn’t call upon the masses. He called out one leader—Abraham. When He wanted to deliver His people out of Egypt, He didn’t guide them as a group. He raised up a leader to do it—Moses. When it came time for the people to cross into the Promised Land, they followed one man—Joshua. Every time God desired to do something great, He calls a leader to step forward. Today He still calls leaders to step forward for every great work.<sup>53</sup>

<sup>51</sup> Ibid., vi and vii.

<sup>52</sup> Ibid., v.

<sup>53</sup> Maxwell, *The Maxwell Leadership Bible*, vi.

Jesus not only provided leadership roles for every believer, but also made sure they were not left comfortless and sent the Holy Spirit to be a comforting guide. God alone is our King: King of Kings; He alone is sovereign and Lord of all who believe.

### **Historical Foundation**

The process of succession is an age-old procedure, as God ordained the family as the first unit of hierarchical structure. With each system of cohesive order, like the family, there must be a designated head, or leader, and all other connected persons should respect each corresponding role. If we examine the family more closely, we find that God designated it be headed by the man. However, if something were to tragically happen to the man of the house, who then succeeds him? Now in all other areas of headship, the question remains: who then is appointed for leadership after there has been a death, unexpected leave, or retirement of a leader? These questions are what will be answered as history helps us to examine the cyclical course of leadership and succession in the past.

Every effective leader has those relationships in which he or she is either peer or follower. Leaders who must be the leader in every situation are rarely effective or respected. Good collegiality and good “followership” are just as important to effective leadership as good leadership. In some South Pacific cultures a speaker will hold a conch shell, symbolizing a temporary position of authority.

Max DePree says that in organizations there are two kinds of leaders, hierarchical (positional may be a preferred designation) leaders and roving leaders. Positional leaders should seek to identify the roving leaders in order to support them and follow them, and should learn to exhibit the grace that enables the roving leaders to lead.

Roving leadership is possible when the vision is foremost in an organization. Since the vision is the “invisible leader” (a term used by Mary Parker Follett), then positional leaders are servants of that vision. Their concern is not who is doing the leading or who gets credit for success. The real fulfillment of the leader comes in the fulfillment and the realization of the vision, not in protecting one’s status or position against infringement.

Positional leadership and roving leadership are not mutually exclusive. Each makes the other possible, and without both working together, genuine progress would not take place.

To summarize, roving leadership has two dimensions. There is the roving nature of leadership among the roles of leader, peer, and follower. There are also the complementary leadership roles of others within the group. A dynamic concept like roving leadership is helpful in that, despite talk of hierarchy, there is usually no “at the top” in an organization from the perspective of a leader. Almost no leader ever feels “at the top,” but experiences leadership “in the middle,” caught between competing groups, needs, and choices.<sup>54</sup>

As leadership is found in every area of life, a discussion of business models, traditional family transitions, as well as biblical examples of various ways humans have decided to appoint, select, and enforce new leadership will be incorporated. This Historical examination embraces the cultural and social traditions that influence human behavior concerning leadership succession.

Cultural heritage (or just heritage, since every heritage is cultural), is the legacy of physical and mental artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Often though, what is considered cultural heritage by one generation may be rejected by the next generation, only to be revived by a succeeding generation. A broader definition includes intangible aspects of a particular culture, often maintained by social customs during a specific period in history. Heritage is reflected in ways and means of behavior in a society, and often formal rules for operating in a particular cultural climate. These include social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression, language and other aspects of human activity. The significance of physical artifacts can be interpreted against the backdrop of socioeconomic, political, ethnic, religious and philosophical values of a particular group of people.

Heritage landscape is always socially constructed, whether by intent of default. Identification of cultural heritage is crucial in order to analyze and interpret cultural landscape. Only accepted and assimilated succession becomes real heritage, which is always connected with both culture and history, two multifaceted and challenging concepts. Heritage can be perceived as a stock, received inheritance, but also as bequest or succession. Heritage can also be a selected part of the past, used for

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<sup>54</sup> Lovett H. Weems, Jr., *Church leadership: Vision, Team, Culture, and Integrity* (Abingdon Press: Nashville, 1993), 74 and 75.

contemporary economic, social, cultural or political purposes. If culture can be seen as the total information generated by the previous generations, cultural heritage is the part of the past that is necessary to sustain a social link with the group and preserve cultural identity. The heritage is the fraction of the bequest, recognized and accepted by the heirs. Heritage can also be understood as an external exemplification of culture and the most important of the transmitters of codes, necessary for placing oneself in cultural, historical and social context. Inheritance can be analyzed on a combination of levels, including the personal, institutional, social, regional, national, and global or civilization. The historical context refers not only to the past of the place, but also to the past of the social group and often to the personal descendants' history. The social background varies according to ethnic and national milieu, but also according to gender, age, social class and family upbringing. The spatial context or sense of place identity seems to provide the perfect landscape. For many, spatial identity or heritage sense of place can be the easiest way to discover the answer to the question of self-identity.<sup>55</sup>

Getting acquainted with the motivating factors surrounding decisions made in the past will help to shape the perspective of those who endeavor to create a model broad enough to make applicable regardless of the setting.

Historians have often used motivational explanations in their work. Almost always, they have used them badly. Problems of motive in academic historiography tend to be hopelessly mired in a sort of simpleminded moralizing which is equally objectionable from an ethical and an empirical point of view. Lord Rosebery once remarked that what the English people really wished to know about Napoleon was whether he was a good man. The same purpose often prevails among professional scholars who are unable to distinguish motivational psychology from moral philosophy, and even unwilling to admit that there can be a distinction at all. Moreover, many scholars tend to find flat, monistic answers to complex motivational problems, which further falsifies their interpretations.<sup>56</sup>

As there is careful consideration of the past to allow a roadmap into the present set of traditions that have been handed down, there must also be an intentional effort to redefine some areas within the church for future growth. Understanding the cultural and

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<sup>55</sup> Mariusz Czepczynski, *Cultural Lanscapes of Post-Socialist Cities: Representation of Powers and Needs* (Burlington, VT: Ashgate Publishing Company, 2008), 54 and 55.

<sup>56</sup> David Hackett Fischer, *Historians' Fallacies: Toward a Logic of Historical Thought* (New York: Harper Perennial, 1970), 187.

social traditions concerning the leadership and succession process will also help to determine the need for redefinition. A fresh look into current processes may improve our ability to recognize whether certain pre-planning procedures should be implemented as a best-practice.

The issue of succession in large corporations is one that compels great interest not only for their members, but for society as a whole. Because of the great power and prestige that attend positions of corporate leadership, choice of these leaders is of substantial consequence for the economic and social well-being of the country. But aside from the glamour and gossip surrounding CEO changes, the burgeoning interest in ensuring executive continuity by firms in this population, and the increasingly large allocation of resources devoted to managing this issue, demand that succession systems receive closer scrutiny in this type of organization.<sup>57</sup>

As each church leader determines to improve their respective roles as overseers both in the home and within the church, this study is particularly important as lessons from the past help to establish the most appropriate course of action for Christian organization.

No question in church history has been more darkened by controversy than that of the origins of the church's official ministry. Owing to the scantiness of the evidence which has survived, few questions are more difficult to answer in detail. In all probability, the course of institutional development was slightly different in different places. In other words, not all first-century Christian communities had the same structures at the same time. Yet by the middle of the second century, a substantially uniform pattern of local ministry was coming to prevail throughout the Christian world. In each city, the Christians tended to have a principal leader and pastor, called *episkopos*—"bishop" or, more literally, "overseer" or "superintendent." The *episkopos* worked on the one hand with a body of colleagues called *presbuterio* ("elders") and on the other with a set of assistants who "served" him in his administrative and pastoral functions—the *diakonoi*, or "deacons." These officers did not, of course, get appointed or selected out of a body of more or less trained professionals, as has been the case with the Christian ministry in most places since late classical and medieval times. They were members of the body of

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<sup>57</sup> Stewart Friedman, *Leadership Succession* (New Brunswick, NJ: Transaction Publishers, 2011), 7.

Christians in a particular city, selected for their personal talents and qualities.<sup>58</sup>

Along with a biblical examination of inherited leadership, a historical analysis is central to the theoretical process. World history has placed emphasis on succession as international political and religious chronology has pinned an assortment of events for our future reference and interpretation. Looking back in time, we find different world systems of government with leadership comparable to its respective culture. “Although each country’s chief executive is unique in some respects, all can be usefully classified on the basis of two characteristics: the way in which they are selected, and their relationship to the legislature.”<sup>59</sup> And because of the human condition, changes in leadership of these various institutions are constant. To further this historical explanation, a deeper look into the leadership succession process of various executive societies will be focused.

Monarchies, for example, are systems of government ruled by a monarch or a figurative head of state. Absolute political rule of these societies are placed in the sole control of a person who typically inherits the throne.<sup>60</sup> These monarchs are publically known as Kings and Queens who rule until death or resignation.

Pertaining to kings, it is obvious, that any relationship of descent, and consequently the category of descent, implies as a necessary precondition the relationship of filiation. The point in question is this: where descent---or, alternatively, cumulative filiation—is jurally recognized, a parent transmits to his children (adoptive, as well as natural) not only credentials created by filiation, but credentials that derive from

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<sup>58</sup> Williston Walker and Richard A. Norris, David W. Lotz, Robert T. Handy, *A History of the Christian Church: Fourth Edition* (New York: Charles Scribner’s Sons, 1985), 45.

<sup>59</sup> Marcus E. Ethridge, *Politics in a Changing World: A Comparative Introduction to Political Science* (Boston, MA: Cengage Learning, 2010), 226.

<sup>60</sup> Rebecca Stefoff, *Monarchy: Political Systems of the World* (Tarrytown, NY: Marshall Cavendish, 2008), 21.

pre-parental antecedents—that can, in other words, only be acquired by virtue of recognized, which means legitimate, connection with these antecedents. Membership in a lineage of the Ashanti people, for example, is acquired in this way, so that it could be said without distortion that a person becomes a member of his matrilineage not only by primary right of matrifiliation but also by right of his nuptial relationship to his mother's brother which places him in the lineage. The limitation of certain Ashanti offices of state connected with kingship, grandsons of kings, is an example of status assignment by reference to a pre-parental connection that could be described as a like by descent in the elementary sense. In a patrilineal system like that of the Tallensi people, whereas a man transmits both lineage membership and patrifiliation, a woman passes on to her children only the connections with her natal kin and especially her brother which she carries over in her familial status as daughter and sister, not in her lineage status. Hence her children do not observe the totemic taboos of her lineage. The central African institution of "positional succession," well illustrates the point. As any one time, a person of rank or of seniority in his family or clan might simultaneously hold a number of such positions that have devolved on him by succession to sundry predecessors. Devolution by cumulative filiation rather than by a rule of descent best describes the process. For when such a holder of a plurality of positions dies, these are frequently redistributed (as "corporations sole") among several successors selected in accordance with the relevant genealogical criteria. The same principle is involved in systems of succession and inheritance where patrimonial property passes to a brother and personal property to a son on the death of its holder.

What this amounts to is that where descent, or its analog, cumulative filiation, that "the king never dies," and demonstrated in the rule that the heir apparent, or designated successor, accedes automatically, immediately on the death of his predecessor, Paradoxically, one might say that in their dynastic capacity royals are neither male nor female but simply bearers of the blood royal; and their spouses, correspondingly, are equally consorts regardless of sex.<sup>61</sup>

As there is a definite shift in distribution of power, the presence of empires with the existence of kings and queens as their points of authority in ancient society, has afforded much discussion in the area of succession. Each of these points of authority have been systematically created and amended over time to govern society differently. As time

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<sup>61</sup> Meyer, Fortes, *Kinship and the Social Order: the Legacy of Lewis Henry Morgan* (London: Routledge, 1969), 281-284.

has afforded new insights, culture has also responded to the democratic process of governance, where headship is placed in the elected personhood of a president.

The president of the United States of America is the elected leader of the 51-state union. Each elected president is provided a 4-year term in office, and may be re-elected for another term, but no president, according to the U.S. Constitution, is afforded to serve more than two-consecutive terms for this office. In the case of impeachment, disability, death, or for any reason the president becomes unable to perform his/her duty, a process has been put into place to prevent inactivity of the position. As this project reveals, the succession process has been amended a total of three times, as each shift reflects a changed perception of hierarchy. The ABA Journal of 1974 chronicles these three succession changes:

The framers of the Constitution dealt with the question of vacancy in the office of the president in Article II, Section 1, Clause 6, which reads: "In case of the removal of the President from Office, or of his Death, Resignation or Inability to discharge the Powers and Duties of the said office, the same shall devolve on the Vice President, and the Congress may by Law provide for the case of removal, death, resignation or inability, both of the president and Vice President, declaring what officer shall then act as President, and such Officer shall act accordingly, until the disability be removed, or a President shall be elected." In the Congress designated the president pro tempore of the Senate, followed by the Speaker of the House, to serve as president "until the disability be removed or a president shall be elected." The act of 1792 (1 Stat. 239, 240, 241) also said that the secretary of state would notify the several states to organize a national election if neither the president pro tempore nor the Speaker were available. This act, however was soon amended, and replaced by the act of 1886.<sup>62</sup>

To focus this study, an examination of the culture surrounding Kingship; the social dynamics concerning the democratic and parliamentary processes; as well as the administrative practice governing corporate businesses will be achieved. The public is better able to connect to the succession process in the area of business where corporations across the nation experience leadership changes.

Succession planning and management (SP&M) is the process that helps stabilize the tenure of personnel. It is perhaps best understood as any

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<sup>62</sup> John Jorgenson, "Presidents and Vice Presidents Musical Chairs Game." *American Bar Association Journal* 60 (1974): 1460-1463.

effort designed to ensure the continued effective performance of an organization, division, department, or work group by providing for the development, replacement, and strategic application of key people over time. Succession planning has been defined as: a mean of identifying critical management positions, starting at the levels of project manager and supervisor and extending up to the highest position in the organization. Succession planning also describes management positions to provide maximum flexibility in lateral management moves and to ensure that as individuals achieve greater seniority, their management skills will broaden and become more generalized in relation to total organizational objective rather than to purely departmental objectives.

Succession planning should not stand alone. It should be paired with succession management, which assumes that a more dynamic business environment in the capacity building of talent should occur in real time. It recognizes the ramifications of the new employment contract, whereby corporations no longer (implicitly) assure anyone continued employment, even if he or she is doing a good job. In short, succession management focuses on continuing, daily efforts to build talent and may include the manager's role in coaching, giving feedback, and otherwise helping individuals realize their potential. Both succession planning and succession management emphasize the importance of developing internal talent to meet current or future talent needs of the organization.<sup>63</sup>

One of the most fascinating subjects in history is the chronological succession of points of authority, i.e.: Kings, Queens, Presidents, Prime Ministers, CEO's, and the like. However, there is also an equally important topic of succession planning that pertains to replacement planning. Although they seem to have the same meaning, they are very different in practical theory.

Succession planning and management should not be confused with replacement planning, though they are compatible and often overlap. The obvious need for some form of replacement planning is frequently a driving force behind efforts that eventually turn into SP&M programs. In its simplest form, replacement planning is a form of risk management. In that respect it resembles other organizational efforts to manage risk, such as ensuring that fire sprinkling systems in computer rooms are not positioned so as to destroy valuable computer equipment in case of fire or segregating accounting duties to reduce the chance of embezzlement. The chief aim of replacement planning is to limit the chance of catastrophe

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<sup>63</sup> William Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within* 4<sup>th</sup> ed. (New York: AMACOM, 2010), 6.

stemming from the immediate and unplanned loss of key job incumbents—as happened on a large scale when the Twin Towers of the World Trade Center collapsed and on an individual level when the CEO of McDonald's was stricken by a sudden heart attack. Replacement planning typically does that by focusing attention on each organizational unit—division, department, or work group—and asking the manager of each unit to identify up to three people from inside the organization as possible backups. However, SP&M goes beyond simple replacement planning. It is proactive and attempts to ensure the continuity of leadership by cultivating talent from within the organization through planned development activities. It should be regarded as an important tool for implementing strategic plans.<sup>64</sup>

Strategic planning is essential to the on-going progress of any system of government, place of business, and church administration.

Administration focuses on working with and through people. It does not mean that you make all the decisions, attend all the meetings, or do all the work yourself. Remember that your job is to coordinate and guide many areas of work rather than to immerse yourself in the details of one or two organizations. This requires serving as a primary leader in a few groups and as an advisor to many others.

The pastor, or other designated person responsible for the church's organizational life, is the chair of the general body that plans, directs, and evaluates all activities sponsored by the congregation. All program leaders participate with the minister(s) in this central leadership council, and then provide direct leadership in their respective organizations. The pastor and other staff ministers, then, would serve as advisors to the subgroups without having direct leadership responsibility.<sup>65</sup>

These common occurrences of leadership replacement are made available for further examination as succession planning is relevant to the entire success of any institution. Understanding how the public responds to these processes is also important to grasp as hundreds, even thousands of people who work for these entities to earn their living may be affected.

Concerning leadership succession in the corporate world, succession systems are defined as the rules and procedures that form the

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<sup>64</sup> Rothwell, *Effective Succession Planning*, 12.

<sup>65</sup> Powers, *Church Administration Handbook*, 39.

context for a typical succession event (i.e., a change in job incumbency), including executive development and placement practices. It is assumed that all organizations have succession systems. They are ubiquitous; all organizations face the challenges and opportunities inherent in the need to replace current leaders. Just as all organizations are culture-bearing, so too are they all media for power struggles. The question is, how are these matters managed? What are the principles and practices that guide this essentially political process? This study focuses on succession systems for the top echelon of large corporations, defined as the top three levels below the CEO in the management hierarchy. CEO succession, because it is an idiosyncratic and relatively rare event, is not considered here. Rather, our interest is in examining how succession events typically unfold throughout the top echelon and in the management practices that critically affect these events.

The succession process—the means by which succession decisions are made—is described in a four-stage mode. The stages represent decisions about: (1) establishing the need for a succession event, (2) determining selection criteria, (3) selecting candidates, and (4) choosing among the candidates. This model implies rationality in the succession process; that individuals are selected because they fit best with position requirements. Certainly this is not always the case. One can easily imagine, for example, succession events in which the last stage, choice of candidate, occurs first; the prior stages are then explained by key decision-makers in a way that provides a rationale for the choice. The model does, however, provide a framework for analyzing the salient features of any succession event. A detailed analysis would inquire about each of the four stages of the decision process: (a) who is involved, (b) reasons for the decision, (c) procedures for coming to it, (d) the time span over which it was made, (e) sources of information tapped, and (f) the amount of effort, time, and energy explained in the decision process during that stage.<sup>66</sup>

The above quote details the steps in successful succession planning. It outlines the various areas of focus that is necessary for completeness in the overall effort of continuance in effective leadership. In order to achieve valuable results, however, there should be a clear understanding of both the benefits and the challenges of succession planning. No different than the principal expressed in Luke when Jesus instructed his

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<sup>66</sup> Friedman, *Leadership Succession*, 2-5.

disciples to count up the cost in following him<sup>67</sup>, those who decide on the process of selecting the next leader should also weigh the means from the expected end.

The benefits of succession planning for organizations include the creation of organizational legacy to retain workplace knowledge and maintain strong leadership, which in turn is a catalyst for long term high performance. The benefits are numerous which include:

1. Preservation of workplace culture, norms and traditions
2. Returns on investments, money savings
3. Higher customer satisfaction rates
4. Improved co-worker satisfaction and increased referrals
5. Positive employee identification with the organizations internal systems
6. Operational metrics improvement
7. Financial metrics improvement
8. Organizational survival
9. Workforce retention

Just as there are benefits, there are also challenges associated with succession planning. For some leaders, retiring or leaving a leadership position compares to writing a will or planning one's own funeral. This dynamic suggests that succession planning may be hard to implement as it addresses the emotional issues associated with change for retiring CEO's, as well as the political interest of key stakeholders within and outside of an organization.

Developing a succession plan for some leaders can be difficult due to ego related concerns or an inability to relinquish power, which makes it difficult to think of leaving. Oftentimes, organizations political issues or competing priorities replace the importance of finding and mentoring a successor. Succession plans should not occur when a leader announces their departure, but as soon as they are selected for the position. Effective succession planning encourages the leader to consciously acknowledge a "life after the leadership transition" making it less difficult to implement the process. Succession planning is only effective when used well and is supported by the CEO's who believe in and value the plan.<sup>68</sup>

Not only do we see succession planning at work in the corporate world of business, but there is also a more pertinent example of religious succession in the

<sup>67</sup> NIV, Luke 14: 28-33.

<sup>68</sup> Freda Shipman, *Formal Succession Planning in Healthcare Organizations: Meeting Leadership Needs in a changing American Workforce* (Ann Arbor, MI: ProQuest Information and Learning Company, 2008) 27 and 28.

Catholic Church. This particular sect of Christianity has been chosen to be examined as the historical significance of pope leadership, and the replacement thereof, has been intensely chronicled and defined. Although the Roman Catholic Church has based their leadership succession process on the doctrine of apostolic succession: where the Apostle Peter is said to be the “leader of the apostles;”<sup>69</sup> their practice of succession is challenged by Protestant Christians throughout the world.

One of the most popular religious groups in the world is the Catholic Church. It has its roots embedded throughout history, and continues to thrive as a considerable source of moral, political, social strength on a global scale. There are several doctoral aspects of the Catholic religion that are far too broad for this study, however, the area of apostolic succession will be examined for a deeper understanding concerning this particular type of succession found in this religion. The doctrine of apostolic succession is the belief that the 12 apostles passed on their authority to successors, who when passed the apostolic authority on to their successors, continuing throughout the centuries, even unto today. The Roman Catholic Church sees Peter as the leader of the apostles, with the greatest authority, and therefore his successors carry on the greatest authority. The Roman Catholic Church combines this belief with the concept that Peter later became the first bishop of Rome, and that the Roman bishops that followed Peter were accepted by the early church as the central authority among all of the churches. Apostolic succession, combined with Peter’s supremacy among the apostles, results in the Roman bishop being the supreme authority of the Catholic Church—the Pope.

However, nowhere in Scripture did Jesus, the apostles, or any other New Testament writer set forth the idea of “apostolic succession.” Further, neither is Peter presented as “supreme” over the other apostles. The Apostle Paul, in fact, rebukes Peter when Peter was leading others astray (Galatians 2:11-14). Yes, the Apostle Peter had a prominent role. Yes, perhaps the Apostle Peter was the leader of the apostles (although the Book of Acts records the Apostle Paul and Jesus’ brother James as also having prominent leadership roles). Whatever the case, Peter was not the “commander” or supreme authority over the other apostles. Even if apostolic succession could be demonstrated from Scripture, which it

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<sup>69</sup> Bill Hamon, *Apostles, Prophets and the Coming Moves of God: God's End-Time Plans for His Church and Planet Earth* (Shippensburg, PA: Destiny Image Publishers, Inc., 1997), 129.

cannot, apostolic succession would not result in Peter's successors being absolutely supreme over the other apostles' successors.<sup>70</sup>

As the subject of apostolic succession is more clearly defined, the take-away from this analysis is that there is a correct and incorrect way of interpreting the scriptures as it pertains to the on-going process of church leadership replacement.

To add to this discussion of leadership ordination within the church, a deeper look into history will reveal motivating factors surrounding most of the traditions that are experienced today.

A clear picture of the nature of ordination and succession in authority does not emerge until the beginning of the third century in the Apostolic Tradition of Hippolytus. Here bishops are ordained by other bishops, presbyters by bishops with the assistance of presbyters, and deacons by bishops alone. There was little theologizing about this in the early centuries, but the implicit assumption was that the fullness of apostolic authority and function resided in the bishops, who delegated some of this authority to presbyters and deacons. Bishops and presbyters by the late second century were occasionally called priests, but it was not until the middle of the third century that Cyprian referred to presbyters regularly as priests (*sacerdotes*).

Luther offered a radical critique of this traditional doctrine of ordination and ministry. According to him, the ordained ministry is not a necessary mediation between God and humanity, because all Christians are priests to each other, that is, mediators of grace and love. Luther expressed this in his doctrine of the priesthood of all believers, which described the relationship of Christians to each other and their common direct relationship to God. It meant positively that each Christian is involved in a humanly unmediated relation to God through Christ and that Christians are called to pray for their neighbors, to serve them, teach them, and to give witness to God for them. It meant negatively that there is no difference in theological status between clergy and laity, that ordination is not a higher calling than the lay Christian life. Ordination is simply a rite by which the church chooses its ministers of the word.<sup>71</sup>

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<sup>70</sup> Got Questions Ministries, Bible Questions Answered, "Is Apostolic Succession Biblical? 2002-2011: gotquestions.org." <http://www.gotquestions.org/apostolic-succession.html> (accessed August 13, 2011).

<sup>71</sup> Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology, Third Edition* (Harrisburg, PA: Morehouse Publishing, 2002), 303 and 304.

With the evolving efforts of the nondenominational movement, there are streamlined processes of succession that are more frequently being adhered to. As a result of blended ministries without denominational limitations, there are several best practices for churches to follow pertaining to leadership undergoing change.

Planning is probably the best way to approach change. It begins by asking the theological question: What are we trying to do? It offers a process in which all can participate. It provides logical steps leading from a clarification of purpose to action. Because it begins with the gospel instead of alternate programs, it is nonthreatening and open-ended. It makes the unfreezing process painless because needs for change appear evident wherever Christian purposes and present conditions are brought together and do not meet.<sup>72</sup>

Transitional leadership, not limited to the church setting, must be treated with a level of intentional concern in order for cohesive responses to generate by those who submit to the appointed authorities. As we review succession planning, only a few best practices will be captured.

The leadership development process is linked to the organization's succession-planning efforts. As part of the alignment between leadership development and other corporate systems, best-practice organizations have a tie between educational efforts and the formal succession process. A few of the best-practice partners have the leadership development function reporting to the same executive; others have a more informal relationship. Regardless of the method, the natural linkage is clearly present.

Top developmental functions all discussed the usage of 360-degree evaluations as a part of their leadership development process, whether it be simply for development or for actual selection purposes. In some cases, partners are open in discussing the fact that program participants are assessed. "Aren't top executives always assessing people?" they ask. "Surely, everyone understands that if they make a good impression on the CEO when he or she visits a program, that is going to be helpful when the CEO reviews their potential for promotion."

At Johnson & Johnson, the 360-degree feedback instrument was designed to reflect the characteristics of future leaders needed by the organization. Coaching and developmental plans growing out of this feedback are encouraged as part of the Executive Conference process, but

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<sup>72</sup> Arthur Merrihew Adams, *Effective Leadership For Today's Church* (Philadelphia: The Westminster Press, 1978), 106.

the results of the assessment are not fed directly into the succession-planning process.<sup>73</sup>

Another best practice of succession planning is offered by David Giber as he describes the corporate responses to this very vital process of organizational continuance. As Giber dissects a secular perspective, the principal remains constant, in an effort to gain a better grasp of leadership-change preparation that will be applicable regardless of the setting.

A best practice approach to succession planning begins with a comprehensive competency-based assessment of the key internal talent. Outside consultants can be an important resource here because of their ability to provide an independent perspective, benchmark against industry norms, and provide insights regarding the broader marketplace for talent. Commonly these assessments are performed on the direct reports to the CEO. Another emerging and encouraging trend is to be more inclusive in this process by including an additional level or two (depending on the company's size) on the organizational chart. This approach offers deeper visibility into the company's talent pipeline and as a result is valuable in planning several succession moves ahead. Often the assessment team interviews the board members to better understand the strategic challenges facing the company in the next ten years and the leadership characteristics that are most important for the future leader.<sup>74</sup>

### **Theological Foundation**

The purpose of this theological foundation study is to better cultivate an answer to the challenges facing a church during a succession period. To get a better grasp of this question, the following examination will incorporate the intellect of both past and present theologians who have already paved the way in many of these areas. This focus concentrates on the several ways in which church leadership must conduct itself when

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<sup>73</sup> Robert Fulmer, *The Leadership Investment: How the World's best Organizations Gain Strategic Advantage Through Leadership Development* (New York, NY: American Management Association, 2001), 22 and 23.

<sup>74</sup> David Giber, *Linkage Inc.'s Best Practices in Leadership Development Handbook, Second Edition* (San Francisco, CA: Pfeiffer: 2009), 37.

dealing with the death, retirement, or move of a pastor, while moving in the direction of continued unity and growth of the ministry. A few of the theologians included in this study reveal their theories of redefined church vision and mission; clearly stated church constitutions; as well as leadership empowerment as an instrument of a cohesive church.

The first theologian that will be lifted comes from the perspective of the church needing not worry concerning the subject of succession. D. G. R. Belshaw believes that the church has a historical precedence of volunteerism, and maintains the position that there are no real upsets in the church when it comes to succession. Belshaw's position develops from the servitude standpoint and dismisses any indication of personal advancement for the person succeeding. His position also captures a negative-free environment in terms of the congregational response. The following is a quote from his book, *Faith in Development*:

The Church is nonpartisan. The Church serves the whole society, the family, the community, and even the government. It serves the rich and the poor. It usually spans ethnic and other dividing lines (although it may be excluded from access where another world faith claims precedence). The Church is not in a position to take power, nor is it interested in such struggles; hence it is not in competition with established political and traditional structures.

The Church is a stable institution. Political institutions are dogged by worries about the next election, and autocratic leaders are sleepless for fear of being unseated. Most nongovernmental organizations face uncertainties with changes in leadership and funding. But attachment to biblical absolutes and age-old traditions ensures minimal disruptions to the organization of the Church. Leadership succession generally does not upset the established structures or procedures. Membership is lifelong. The Church has a regular and predictable system. It is known who makes decisions. The resources are clear. There are regular meeting of membership with fixed meeting places.<sup>75</sup>

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<sup>75</sup> D.G.R. Belshaw, *Faith in Development: Partnership Between the World Bank and the Churches of Africa* (Irvine, CA: Regnum Books International, 2001), 221.

It is interesting to note Belshaw's optimism as it pertains to the functionality, organization, and succession process of the church. His high regard has placed significant emphasis on the "checks and balances" system that he contends each church facilitates based upon organizational integrity. Although Belshaw's optimism is faith inspired and genuine, there is an unfortunate opposite perspective that renders a more dominate, pessimistic reality that must be addressed.

Many citizens have lost faith in their elected officials to address problems at the national, regional, and local levels; the religious continue to lose faith in high-profile church leaders who have been involved in sensationalized scandals; and consumers have lost faith that business leaders will act responsibly and ethically. Add to those problems some others: People do not trust the mass media, like newspapers or television stations, now owned by enormous corporations, to tell them the truth; they may not assume that reporters have even bothered to check the facts; and patients have lost faith that doctors, many of whom are pressured to hold down costs, to "do no harm."

A crisis of governance is also widespread inside organizations. Employees wonder what kind of employment they can maintain when a new employment contract has changed the relationship between workers and their organizations. Employee loyalty is a relic of the past, the victim of the downsizing craze so popular in the 1990s that persists in some organizations to the present day. Employee engagement is a problem everywhere when 19 percent of all employees in the United States are actively working against the goals of their employers. Changing demographics makes the identification of successors key to the future of many organizations when the legacy of the cutbacks in the middle-management ranks, the traditional training ground for senior executive positions, has begun to be felt.<sup>76</sup>

This seemingly bleak perception of organizational leadership, from the pulpit to Wall Street, is very much a part of the challenge to strengthen internal processes for the betterment of all institutions.

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<sup>76</sup> Rothwell, *Effective Succession Planning*, xx and xxi.

Church leadership should make significant strides to be in-tune with its congregation to meet the needs of the people. Paul, in the book of 1 Corinthians declared: “to the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.”<sup>77</sup> This passage of scripture is important to the work of church leadership. “Clearly the situation of a global institutional church torn by confessional and denominational divisions is different from that of the house churches of ancient Corinth.”<sup>78</sup> We should, however, still highly regard Paul’s wisdom in order to reach for and improve church connectivity.

Another remarkable perspective concerning the connectedness of leadership and laity is through destroying all hierarchical barriers that would segregate the body.

If we look at the Christian congregation in another and perhaps a simpler way, it stands as perhaps the best representative assembly of humanity that you can find in the world. Men, women, and children are all there together. No age, no sex must monopolize its privileges. All ministrations to it must be full at once of vigor and of tenderness, the father’s and the mother’s touch at once. Riches and poverty meet indifferently in the idea; however it may be in the reality, of the congregation. Even learning and ignorance are recognized as properly meeting there. However difficult it may be to do it, it is clearly recognized that men ought to preach so that the wisest and the simplest alike can understand and get the blessing.<sup>79</sup>

One of the ways in which an organization can improve the quality of services, morale of workers, and continued goal achievement is by engaging in a reconsideration of the respective group’s vision and mission objectives.

The payoffs of a clearly defined vision are increased energy, increased ownership, and increased focus. Without being morbid, one final payoff of painting a clear vision for the church is that it reduces the trauma of

<sup>77</sup> NIV, 1 Corinthians 9:22.

<sup>78</sup> Frederick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation: A Roadmap* (Nashville: Abingdon Press, 1996), 200.

<sup>79</sup> Phillips Brooks, *The Joy of Preaching* (Grand Rapids, MI: Kregel Publications, 1989), 153.

leadership succession. The human death rate still hovers around a hundred percent, and there is no doubt that all pastors will be a part of that statistic one day. So, understanding that one of the greatest gifts we as leaders can give our churches is a clear, God-honoring vision that will outlast us. Someday the Elders of each of our churches will begin the search for the next senior pastor. There should be a full expectation that they will approach the candidates and say, “Here’s what our church is about. Here’s the picture that produces passion at our church. Here’s the main thing that God has assigned us to do.” Our surviving leaders should respond with: “We are a church with a white-hot commitment to turning irreligious people into fully devoted followers of Christ. We’re united around that vision. We’re energized by it. We own it. And we have laser-like focus. So if our vision and your vision are in sync and God leads you to become our next senior pastor, all you’ll have to do is step into place, keep the rockets lit, and have a ball flying with us into the future.”<sup>80</sup>

What is most important to remember here is that the focus of the new leader should always be to uplift the Kingdom. As long as the focus of the leader is to bring glory and honor to Him, the vision will be on-going and strong. The only real difference in the changed leadership should be the way in which the vision is executed.

Wouldn’t that be a wonderful way to pass a leadership baton? Wouldn’t the bride of Christ be well served if we could sustain vision even during leadership transitions? But what happens in most churches? Every four or five years, there’s a ninety-degree vision change when a new pastor comes. Long-time church members know deep down that “this too shall pass.” No wonder they eventually cross their arms and say, “We’re not going to get on board with this vision. Before we even figure out what it means there will probably be a new one in place. Why should we bother to get serious about it?” We’ve all seen entire congregations commit themselves to noninvolvement because of their frustration with revolving-door pastors and shifting visions. But it doesn’t have to be this way. Just as clear vision creates energy, increases ownership, and provides focus, it can also help churches maintain momentum and effectiveness during the critical process of passing the baton from one leadership team to the next.<sup>81</sup>

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<sup>80</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 48.

<sup>81</sup> Ibid., 49.

This process of redefining the church's vision statement is pivotal to the unity of the whole. As the writer has experienced his own bout with disharmony due to a misunderstanding of changed leadership as it pertained to church continuity. If there would have been a higher level of awareness concerning the on-going vision of the church, the leadership transition process would have been a lot more painless with leadership and laity united to achieve the same end. God makes a declaration in Hosea 4:6 as He emphatically states: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee..."<sup>82</sup>

An important benefit of vision casting is that it provides focus. A clear articulation of what a particular church is about also offers, by implication, a clear statement about what it isn't about. In other words, every vision that is cast embraces certain essential activities, but it also excludes scores of other energy-diverting activities. These excluded activities may be good in and of themselves, but if they are unrelated to the specific vision of a particular church, pursuing them will do more harm than good. Nothing neutralizes the redemptive potential of a church faster than trying to be all things to all people. It is impossible for any one church to do it all.

A clear vision provides a compelling picture of the future that enables us to say, "We know our destination. Nothing will lure us off the path from here to there. We will not be distracted," Leaders who realize the importance of actualizing their church's collective vision will unapologetically say "no" to all sorts of competing endeavors. Why? So that someday they can hear these words: "You stayed true to the vision I gave you. You didn't get sidetracked. You reached the unique destination I had in mind for your church. Well done! Well Done!"<sup>83</sup>

The vision of the church is the "how-to" accomplish the goals set forth by the leadership. The vision encompasses the various administrative issues surrounding execution and implementation. The on-going process of visioning is essential to the improvement of church functionality as it pertains to leadership and succession planning.

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<sup>82</sup> NIV, Hosea 4:6

<sup>83</sup> Hybels, *Courageous Leadership*, 47 and 48.

Although the church vision answers the question of “how-to” achieve, the church mission declares the “what we will” achieve as a church body. The objective of having a sound mission statement is to outline church goals. It is at the center of the church’s mission statement that we find the niche, the specialty, and the momentum that facilitates congregational unity. To help showcase the importance of mission utilization, theologian Jeffrey Rogers explores the example of Jesus:

The Gospels depict Jesus as making decision based on his mission, as in Luke 4:24-44, when he resists the efforts of the crowd to keep him where he is: “The crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them. But he said to them, ‘I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose.’ So he continued proclaiming the message in the synagogues of Judea.” Clearly, the shifting tide of public opinion was not Jesus’ criterion for determining the locus and the content of his ministry. His clarity about his mission and the depth of his commitment to it brought him into conflict not only with the religious and political authorities of his day but with his own followers as well, as in his first prediction of his death in Mark 8:31-33.

In other passage, the New Testament reports that Jesus periodically had to remind his followers to focus on mission instead of their own special interest and inclinations. For example, in Acts 1, the Risen Lord redirects the attention of the apostles from speculation about the end time when they ask, “Lord, is this the time when you will restore the kingdom to Israel?” (v. 6). Jesus’ response calls them to focus on their mission as witnesses instead of their speculative interests: “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (vv. 7-8).<sup>84</sup>

It is important to recognize the impactful significance of having a viable mission statement. There is also an equally important element to consider while trying to keep a group of people committed to a clearly defined mission and vision: resistance to change.

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<sup>84</sup> Jeffrey S. Rogers, *Building a House for All God’s Children: Diversity Leadership In the Church* (Nashville: Abingdon Press, 2008), 118.

Although most conflict is viewed negatively as a hindrance to the process of implantation, there is, however, some conflict that is positive to the adjustment course.

Conflict is both natural and inevitable in interpersonal relationships. However, because there is conflict, it does not necessarily mean that the relationship is doomed. It is a mistake to think that all conflict is bad and should be avoided. Constructively handled conflict is positive; unresolved conflict is negative. Thus, what makes conflict positive or negative is the way in which it is handled.<sup>85</sup>

When there are persons within the church who are unwilling to accept the changes needed to grow the ministry, several elements should be considered before confronting the conflict head-on.

Recent literature in the area of conflict resolution has begun to recognize that there are individuals who initiate and thrive on unhealthy conflict, persons who have no desire whatsoever to see conflict resolved. Speed Leas noted that much of the existing literature on conflict does little to help people determine the severity of conflict and adjust their responses accordingly (Speed Leas, *Moving Your Church through Conflict*, Washington, D.C.: The Alban Institute, 1985). In answer to this need, Leas distinguished five levels of conflict in congregations: (1. Problems to Solve; 2. Disagreements; 3. Contests; 4. Fight/Flight; and 5. Intractable Situations).<sup>86</sup>

One of the things that leadership must ask is whether or not the resistance to change is based upon a lack of understanding.

Labour to be men of knowledge and sound understanding. A sound judgment is a most precious mercy, and conduces much to soundness of heart and life. A weak judgment is easily corrupted; and if it be once corrupt, the will and conversation will quickly follow. Your understandings are the inlet or entrance to the whole soul; and, if you be weak there, your souls are like a garrison that hath open or ill-guarded gates; and if the enemy be once let in there, the whole city will be quickly

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<sup>85</sup> Sandra Cleary, *The Communication Handbook: A Student Guide to Effective Communication*, 2<sup>nd</sup> Ed. (Lansdowne: Juta & Co., Ltd, 2003), 51.

<sup>86</sup> Kenneth C. Haugk, *Antagonists in the Church: How to Identify and Deal with Destructive Conflict* (Minneapolis: Augsburg Publishing House, 1988), 32.

his own. Ignorance is virtually every error; therefore, let the Bible be much in your hands and hearts.<sup>87</sup>

Getting more acquainted with the value of the changes, adjustments, or amendments that need to take place point to effective communication resulting in better understanding achieved. It really makes a difference in confronting those who are unwilling to change if leadership is able to help their following connect to their collective values to effectively articulate the needed for adjustment.

A key task for any church leader is the ability to see things from the perspective of those in the congregation. It is by seeing the change from the perspective of the congregation's values and interests that a leader is able to frame the proposed change in a way that is consistent with the church's culture. This also permits the leader to understand better what is at stake for others, including the nature of their fears, questions, and sense of loss. A leader tries always to see things from the perspectives of those on the receiving end of change.<sup>88</sup>

There are wonderful reasons to embrace positive conflict; however, there are also grounds for exploring alternatives on dismissing conflict that conjure negative responses. Negative conflict within the church setting is never good to the overall stability of a cohesive group. As Jesus declares in Mark, "if a house is divided against itself, that house cannot stand," it is imperative for unity to be maintained within the church. Therefore, unresolved negative conflict must be confronted head-on by church leadership.

Every church has members who are abrasive to the larger congregation. They aren't emotionally unbalanced; they're just relationally out of step with the mainstream of the church. These folks may become a threat to congregational health if they try to take control of the congregation's atmosphere and mission. In fact, controlling behavior is a primary mark of the difficult person.

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<sup>87</sup> James Wolfendale, *The Preacher's Complete Homiletical Commentary on the Old Testament: Chronicles* (New York: Funk & Wagnalls Company, 1892), 125.

<sup>88</sup> Lovett H. Weems, Jr., *Take the Next Step: Leading Lasting Change in the Church* (Nashville: Abingdon Press, 2003), 112.

Difficult people fall into two broad categories: aggressive and passives. Aggressive controllers include hostile persons, cliques, and non-communicating “crazymakers.” Passive controllers include apathetic persons, lonely people, and traditionalists. Aggressives try to dominate the agenda of their congregations; passives place a drag on the mission and momentum of their congregations. Hostiles, for example, control their groups by daring to “be bad” in an institution that has a “nice” self-image. Their belligerence and demanding confrontiveness set the emotional tone for relating. If we avoid conflict or naively assume that hostiles will eventually ease the tension, we give the hostile member an important measure of control.<sup>89</sup>

What is most important to remember when dealing with hostile persons within the congregational setting is the love that Christ has for the church. Church leaders must remain focused on the prayer assignment, as well as be steadfast concerning the display of the fruits of the spirit: love, gentleness, patience, etc... (Galatians 5:22-23). Although difficult at times, the leaders of the church must stay resolute on lifting the standard of peace, as Christ, our great example is the Prince of Peace. Another contrary group of individuals that may need addressing are the “cliques” of the congregational setting.

Cliques control a congregation’s atmosphere for good or ill. Negatively, cliques gather for protection, revenge, or warfare. Positively, cliques lend status or share information with their members.

Crazymakers control communication processes by changing the subject, overloading the conversation with multiple issues, and contradicting. When we try to communicate with crazymakers, we are thrown off balance and feel “crazy.” Crazymakers cause us to feel uncertain; therefore, they maintain leverage over us.

Traditionalists worship the past so much they try to control a congregation’s future. They seek to preserve by resisting all but emergency changes. Several attitudes and actions provide a repertoire for reinvolving difficult persons in the congregation.<sup>90</sup>

One of the many things that a good leader can incorporate into their setting, when dealing with “cliques” and “crazymakers,” is an atmosphere of accountability. When a

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<sup>89</sup> Bruce P. Powers, *Church Administration Handbook: A revised and Completely Updated Edition* (Nashville, TN: Broadman & Holman Publishers, 1997), 67.

<sup>90</sup> Ibid., 68.

person who is behaving contrary to the move set forth by the leader, they are in serious need of one-on-one coaching. Trying to mediate with them individually is one of the best approaches to getting to the heart of the issue concerning their actions. Being patient and willing to work with these individuals to move them beyond where they are, and into a more positive outlook, is what the role of a good leader entails.

When leadership deals with inherited succession, there must be an intentional focus on solving problems that succession causes. In order to assist church leadership resolve these issues, an element of spiritual awareness must be retained. A continuous acknowledgement of Christ, and His supreme example of leadership mission, “I come that you might have life and have it more abundantly,” along with his instructions on how to accomplish His vision of the Great Commission: “he that is greatest, must be a servant first,” is what this Christian model must reflect. We cannot get through this succession discussion without addressing the spiritual element of truth. The following quotation comes from an experienced pastor and theologian, Dr. Geoffrey Guns:

Our study would be incomplete without an examination of the leadership model of Jesus. Jesus epitomizes what we should be as leaders among His people. One of the most difficult task that Jesus faced with His disciples was changing their concepts about true greatness. They believed that greatness was in being the chief among the people and having the seats of power and authority. On several occasions, Jesus had to correct them regarding how they say leadership.

In Mark 9:33-37 (see also, Mark 10:35-45), there is the account of how Jesus taught the first of many lessons about greatness. As they traveled to Capernaum, they argued among themselves over who was the greatest. They obviously created quite a stir because Jesus asked them what they were discussing along the way (verse 34). He sat down and taught them a lesson on true greatness. If anyone wants to be first, he shall be last of all, and servant of all (verse 35). In the mind of Jesus, the greatest in the kingdom is not the one calling for others to see them, but he who sees himself or herself as a servant of the group.<sup>91</sup>

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<sup>91</sup> Geoffrey Guns. *Spiritual Leadership: A Guide to Developing Spiritual Leaders In the Church* (Lithonia, GA: Orman Press Inc., 2000), 52.

This analysis of Jesus as an example of greatness calls for each leader to self-examine themselves. Because the Principals of the Kingdom are very different from the secular world, we are in a constant state of determining how to appropriately conduct ourselves as we deal with others. As Jesus teaches, the truth of the Kingdom is applicable even today. The actions of Jesus should be duplicated both in motivation and in deeds. Another one of Jesus' examples of leadership may be discovered while washing the disciple's feet.

In John 13:4-17, we see Jesus and His disciples celebrating their final Passover meal together prior to His crucifixion. While they were celebrating, Jesus rose up from the table, laid aside His garments, and wrapped a towel around His waist (verse 4). He took a basin of water, stooped down and began to wash the feet of His disciples (verse 5). Simon did not want Jesus to wash his feet. Jesus told him if He did not wash his feet, Simon would have no part in Him (verse 8). Simon wanted Jesus to wash them all over again. The point of the washing was two-fold. First, Jesus wanted to demonstrate to His disciples what it meant to be a servant. Definitions are fine, but living examples are clearer. Second, when Jesus washed their feet, it was a symbol of spiritual cleansing. Every leader within the church must examine their spirituality. Am I doing the things necessary to develop and maintain a committed and close relationship with the Lord? As Church leaders, we must possess a spirit of humility and service.<sup>92</sup>

Servitude is the greatest mandate placed upon all church leaders. The assignment is continuous, and must be passed on to others. In an effort to further analyze church leadership succession, relative to servitude; a few modern examples have been chronicled. One example in particular is most significant to this project as another father-son inherited leadership succession example is made mention through the highly publicized Schwambach testimony.

Stephen Schwambach found himself in a difficult position in 1981. His father, pastor of Bethel Temple Community Church for thirty years, wanted to step down as head pastor. But he wasn't ready to retire.

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<sup>92</sup> Ibid., 54.

Instead, he proposed that he and his son switch roles. From now on, the son would lead the church as pastor. The father would simply be a member of his son's pastoral staff—but retain the honorary title of Senior Pastor until his retirement, ten years in the future.

After lengthy discussion, the deacons, elders, board of trustees, and congregation voted in favor of the proposal but privately, few members believed the arrangement would last. It almost didn't.

At first, the young pastor was thrilled with the opportunity to lead his home church. Burning with the vision to build a church of passionately committed believers who would reach the unchurched, he eagerly embraced what he believed was a once-in-a-lifetime opportunity from God.<sup>93</sup>

The above quote introduces the setting where Stephen Schwambach was passionate about his calling. Stephen's story ties into most leaders who get the call and the opportunity to implement their vision with an air of excitement and determination. However, as the story continues, we will find the turn of events that caused Schwambach, like most leaders, to look internally and self-examine to determine whether or not they really got the call to begin with or not. This walk of the successor is not an easy one and as the Stephen Schwambach story concludes, we take note and inspiration from his experience.

But his [Stephen's] optimistic dreams soon turned into a long-running nightmare. "These were precious Christian people whom the Lord loved very much," he says. "Unfortunately, my leadership style was long on zeal and short on wisdom." Consequently, many of the important changes the young pastor proposed were met with firm resistance. Families that preferred his father's approach began to leave the church. Attendance fell. Budgets grew tight. Criticism of Schwambach's pastoral leadership grew.

Through it all, God graciously brought in a steady stream of new people who responded to the new pastor's leadership. Yet a significant core of the church continued to resist the changes their pastor sought to implement. The painful internal battles continued. When one dearly loved pastoral staff member had to be let go, 200 members left with him.

At the height of the turmoil, one of the embattled pastor's mentors frankly advised him, "It's easier to give birth than to raise the dead." That

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<sup>93</sup> Thom S. Rainer, *Breakout Churches: discover how to make the leap* (Grand Rapids, Michigan: Zondervan, 2005), 50.

made sense. Convinced he was the wrong fit for this congregation, Schwambach began to beg God to release him from Bethel Temple and allow him to start a church in a city that might be more receptive to the methods he felt were essential to reaching the unchurched.

In early 1993, more than a decade after being named pastor, Schwambach embarked on a protracted time of prayer and fasting. During this period he felt God further clarifying the vision that had so far failed to be fulfilled. Schwambach felt boxed in. “I don’t have the *right* to force these saints of yours to change!” he cried to the Lord in frustration.

“No, you don’t,” he sensed the Lord saying within him. “But I do—and I intend to use *you* to do it.”

Weary of the battle but now convinced that God wanted him to stay, Schwambach submitted—and went back to work. Little did he realize, however, that it would take almost another decade—a total of nearly twenty years—before the church would begin to experience breakout growth.<sup>94</sup>

This noteworthy example of inherited church leadership is most inspiring for the writer as he too has experienced similar challenges of frustration and resistance to change from among his inherited congregation. Although Schwambach became discouraged at times, there was still a stronger motivating unction of the Holy Spirit guiding him. Leader’s who have inherited pastoral positions have an even greater challenge with a family-type church setting.

If the pastor in a family culture has become the central leader in a community, the experience of loss can be profound, equivalent to that of a death or divorce. Because the pastor often moves on to another call, one serving a larger community with better remuneration, there may be feelings of rejection along with the loss. This leads to all the classic dynamics of grief that have been well documented: shock, denial, anger, guilt, bargaining, depression, and acceptance.

This grief process leads to several risks for the community in selecting a new pastor. The first is the cloning impulse. Here the church attempts to find a pastor similar enough to the previous pastor to help alleviate feelings of loss. This may lead people to such a focus on certain

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<sup>94</sup> Ibid., 50.

qualities in a candidate that they overlook other more problematic characteristics.<sup>95</sup>

Although amidst a family church setting, Schwambach allowed God's call to move him in the direction of total submission to God's divine will.

The authority for Christian ministry comes from the calling of God to minister, and not from hierarchy or office or title. Notice how Paul in the Pastorals recognizes that Timothy's ministry ultimately comes from God and not from Paul—see 1 Tim. 1.18 and 4.14, and 2 Tim. 1.9. Further, authority and office in the Pastoral are functional. They derive from the task to which God calls the minister and the spiritual gifting God gives the minister to do that task. Task and gifting do not generate from title or office. Notice the qualification lists in Titus 1 and Timothy 3: in these lists, the focus is not on job descriptions or flow charts or hierarchical relationships. The lists instead focus on the leader's maturity and character, evidence of the Holy Spirit in the leader's life. The lists do pay some attention to talents and gifts, but even that is functional in nature. In the Pastorals, authority and office have more to do with the type of person the leader is than the title or office the leader possesses.<sup>96</sup>

It is particularly important for the called leader to protect themselves because of the giftedness placed within them. When a leader knows they have been commissioned by God, the enemy is often informed as well. As a result, the called leader must “Watch as well as pray.”<sup>97</sup> If the enemy is unable to steal the gift, then he will attempt to disengage the gifted in an effort to immobilize, hinder, and ultimately silence the operation of the Holy Spirit entirely. The way that the enemy succeeds is if the called gifted one allows themselves to become offended, hurt, or depressed into a state of indifferent complacency. The enemy targets the leader and inner circle to achieve this.

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<sup>95</sup> Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom: Speaking the Unspoken About Pastoral Transitions, How to Think About and Create a Strategic Succession Plan for Your Church* (San Francisco, CA: Jossey-Bass, 2004), 73.

<sup>96</sup> Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle* (England: Sheffield Phoenix Press, 2005), 202.

<sup>97</sup> NIV, Luke 21:36.

Sometimes persons who are considered to be “true blue” loyal, who have the leader’s heart and vision switch from the asset to the liability column. Sometimes persons whom the leader would never suspect of harboring feelings of resentment and opposition emerge with venom that is truly disheartening because there is no attack that so disorients and personally hurts us as the ones that come from those whom we consider to be friends, confidants, family, and trusted lieutenants. Sometimes the attacks will come from those we have empowered or faithfully served and loved. There is no attack as effective as one that comes from the inner circle. That is the reason that when the devil gets ready to really come after us he will try to infiltrate the spirit of those who are closest to us. We are most vulnerable to those who are closest to us. Those who are traditional enemies or those who are openly opposed to us cannot betray us. Those who are on the outside or the periphery of our constituency cannot betray us. Only those who are closest to us, those whom we have taken into our confidence, care, and even mentorship can really betray us.<sup>98</sup>

Changed leadership often times means changed, or a redefinition of, vision. It is because of this reality that most of the congregation’s resistance is found. Regardless of changed leadership, the fact of the matter is: change is inevitable.

If I were asked to identify the primary reason churches do not grow or will not grow, I would say it is because of their inability to change. All church growth principles, methods, procedures and strategies are worthless if change cannot be initiated. When I travel across this country speaking and participating in church growth conferences, the pastors and lay persons I meet seem to be sincere in their desire for the church to grow. They are excited about new methods and strategies. They want to hurry back to their local church to begin implementation. Yet, when they return, they are met with resistance. Let us be honest; humans do not like to change. In fact, we resist change. Most of us like to wear the same clothes, eat the same food, and what is more convincing, sit in the same seat, even in church. Psychologists theorize that our need for a security blanket and our space causes us to resist change.<sup>99</sup>

Another great theologian, Lloyd Perry, has written on the process of pastoral selection, and offers helpful perspectives from his book, *Getting the Church on Target*. In

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<sup>98</sup> William D. Watley, Ph.D., *Preparing Joshua: Equipping The Next Generation For Leadership* (Atlanta, GA: New Seasons Press, 2006), 47.

<sup>99</sup> George O. McCalep Jr., Ph.D., *Faithful Over a Few Things: Seven Critical Church Growth Principles* (Lithonia, GA: Orman Press, 1996), 47.

his book, Perry gives a step-by-step detailed analysis on the church's role during the pastoral selection process. "The process of finding God's man for God's place in God's time will vary, basically because of differing denominational practices. Where no denomination is involved, the local church has greater freedom but also faces greater problems."<sup>100</sup> The following excerpt captures each aspect of the pastoral selection process where there is no inherited leadership. This information is important to consider as most succession processes involve an administrative selection.

If the church which is seeking a pastor is a "good" church, there will be an abundance of interested aspirants. If the church is a star of lesser magnitude, there may still be a number who in desperation will seek to fasten their wagon to even this small star. Pulpit committees normally prefer to seek the man rather than having the man seek them. The problem on both sides, however, is what is God's will in this whole matter.

The pulpit committee may be elected by the congregation or designated by an official board of the church, or the official board itself may serve as a pulpit committee. In a church where the center of power rests in the congregation, it is recommended that the congregation elect the pulpit committee. The committee should be small in number and representative in membership. A pulpit committee of five regular members and two alternates should be adequate for a medium-sized church. The two alternates should attend all meetings and should vote only when one of the regular members is absent. Some steps should be taken to make sure that the membership of the committee is representative. The five members may consist of two from the ruling board of the church, one from non-office-holding membership of the church, one representing the interests and concerns of the youth, and one member at large. It is wise to have both men and women on the pulpit committee.<sup>101</sup>

According to the above quote, the administrative process of succession should be properly enforced for a more fluid transition. When guidelines are in place for these changes, the order of the entire group is often maintained. Even

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<sup>100</sup> Lloyd Perry, *Getting The Church On Target* (Chicago: Moody Press, 1977), 14.

<sup>101</sup> Ibid., 15-16.

God sanctions systems and processes as the Apostle Paul reminds the Corinthians to “let all things be done decently and in order.”<sup>102</sup>

The written ballot can be divided into sections, with several nominations for each committee post. The nominations may be made by the nominating committee of the church or by the official church board if no nominating committee is provided in the church constitution. Before a name is included on the ballot, the individual should be contacted to make certain that he will serve if elected. Additional nominations can be made from the floor. Once the committee has been elected, its first task is to elect a chairman and a secretary. It is normally wise to have one of the two members from the ruling board of the church serve as chairman. He will be the one to make the reports of progress to the church. The secretary of the committee will be responsible for correspondence with all the prospective candidates, the mailing and receipt of questionnaires, and the keeping of the minutes for the committee. Reports will also have to be prepared for the church.

The committee should begin its work by studying the biblical purposes of a church. This will lay the foundation for establishing a job description for a new pastor. The purpose of the church should be noted in the church constitution. If they are not, then the pulpit committee should ask the church to clarify in writing what the purposes of the church are, since they will expect the pastor to guide them in the fulfillment of these purposes. The pulpit committee will want to make a careful analysis of the Scriptures to determine the spiritual gifts desirable in a potential candidate. Some pulpit committees have had a tendency to establish human boundaries such as age or marital status. When this is done, potential candidates are often automatically eliminated from consideration because of personal biases rather than scriptural grounds.<sup>103</sup>

The importance of a church constitution is what is lifted in the above mentioned quote. When there is a constitution, the job for those who are in the position of making decisions are better able to identify the best course of action for the greater good of the whole. Because it is implied that the entire church is in full support of the instructions listed within this most valuable document. One of

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<sup>102</sup> NIV, 1 Corinthians 14:40

<sup>103</sup> Perry, *Getting The Church On Target*, 16-17.

the great things that the church constitution is able to incorporate is the specifications of pastoral candidate election.

The pulpit committee and the church should remember that the candidate is not to be judged just on the basis of one or two sermons preached within the church but rather on the basis of the thorough examination and recommendation of the pulpit committee. He is also to be evaluated on the basis of his general rapport with the people. The ideal length of time for a candidating experience is two consecutive Sundays and the week in between. This gives the candidate an opportunity to preach at least four times and conduct a midweek service. It also provides time for a church fellowship time. The candidate will also have an opportunity to visit some of the homes and become acquainted with the church and neighborhood. The pulpit committee should take advantage of every opportunity to give the church people a chance to meet and converse with him.<sup>104</sup>

This detailed summary of anticipated events will serve as a proven process for church's to adopt and incorporate if they do not currently have a leadership continuance plan in effect. As a result of Perry's very thorough description of candidating for both potential pastor and electing leadership committee, there is another dynamic of this process that must be accounted for: the actual election (by vote), or in some cases selection (by proxy), of the pastor.

At least a short period of time should elapse between the candidating experience and calling for a vote by the church. The vote for the calling of a pastor should always be by secret ballot. The number of votes necessary for extending a call is normally set by the church constitution. Absentee or proxy votes are not normally accepted. The votes should be counted and the results made public at the meeting. Note that we have been dealing with only one candidate; therefore there is no competitive voting. When the voting is complete and the findings have been declared, the church should move to notify the candidate at once. If the vote is favorable, the candidate should be given the count which was taken on the first ballot, and he should be assured that a letter giving the specifics of the call will be in the mail in a few days.<sup>105</sup>

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<sup>104</sup> Ibid., 18-19.

<sup>105</sup> Ibid., 23.

It is important to consider the feelings of the candidate themselves. As the church moves forward with their agendas, there should also be an intentional effort to execute with a loving countenance. As the previously mentioned quote suggests, secret ballots are golden as they protect both the people and the candidate from negative sentiments. No process is flawless, however, there are ways in which to ensure excellence.

The formal letter of call should include information on such matter as housing or housing allowance, salary, length of vacation, car allowance, moving expenses, utilities covered, insurance, and other matters discussed and agreed upon by the then potential candidate and the committee. This letter of specifics is important and should be formulated with care. If the pulpit committee has any questions about specific items within the letter, they should go back to the church for clarification. The candidate will normally need form one to two weeks to come to a settled conviction regarding the Lord's will in connection with the call. If more time is needed, he can ask for an extension. If the candidate feels led to accept the call, his present church should be notified on or before the date of the reading of the acceptance letter in the new church. The letter of acceptance should be gracious and general, with the exception of noting the time when he plans to arrive on the new field. The letter of acceptance will indicate that a letter of specifics will follow, which will be shared with the church at a later time. This letter will include the matter mutually agreed upon by the candidate and the committee. It is important that the entire church family know of the agreements which have been made with the new pastor.<sup>106</sup>

Keeping the communication lines open with the congregation is essential to the overall process of succession. This key factor of fluid communication between the decision-making committee and the rest of the church family is what also helps to maintain unity throughout. Whenever there is a breakdown of communication as it pertains to the progressive move of the church, there is also confusion and disharmony found at the core. It is imperative to keep the church "in-the-know" of the arrangement that the committee has made with the new pastor.

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<sup>106</sup> Ibid., 23.

As soon as the new pastor has accepted the call, the pulpit committee should send notices to all potential candidates who were kind enough to complete questionnaires, advising them that a pastor has been called. The church should call its new pastor for an indefinite period of time. A yearly vote takes away a sense of security on the part of the pastor and his family. It also tends to add a note of instability to the work of the church. It will take a new pastor at least three years to get to know a small church and at least five years to get to know a larger church. The church family should plan to be tolerant and give the pastor time to survey the situation as well as time to build.<sup>107</sup>

Another outstanding theologian, Dr. John C. Maxwell, addresses the subject of succession by dealing with leaders who cultivate other leaders. His position on the matter embraces the truth concerning leadership: mentorship with spiritual guidance. Dr. Maxwell lifts the bible story of Moses and Joshua as he illustrates his description of leadership reproduction. According to Maxwell:

“Leadership reproduction begins with the mentor.” He must be committed to the process of raising up another leader. Here is how Moses showed this faithfulness to his protégé:

Moses gave Joshua experience and application. Joshua’s apprenticeship was not the transfer of information. It involved hands-on experience. Moses shared his life and his responsibilities with Joshua.

As leaders, we are sometimes impatient in our desire for our protégés to rise up, take responsibility, and become impact players for the team. The only people more impatient for that process to occur are the protégés. And that desire sometimes causes them to try to leave the nest and fly on their own too soon.<sup>108</sup>

Another awesome perspective concerning mentorship as it pertains to leadership replacement planning is captured from the corporate world of business. Although corporate management is often viewed as secular and not to be mixed with religious aspects of business, the principle of mentorship is the same for both settings.

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<sup>107</sup> Ibid., 24.

<sup>108</sup> Maxwell, *The Maxwell Leadership Bible*, 192.

For example, a mentor guides a mentee through specific job experiences to increase his or her readiness for succession to a designated position, either a promotion or lateral, on the organization's replacement planning chart. The combination of being on a succession track and the attention, time, and emotional investment of the mentor can engender career satisfaction. A positive mentoring experience can boost confidence and self-esteem, as mentees are given feedback that is both developmental and affirming.<sup>109</sup>

Along with effective mentoring, the changing of the guard should encompass a period of solitude and self-evaluation. There is nothing wrong with outside input and training from others, but there is also a time for the intended leader to meditate on the call that God is leading them into. "If God has called you to leadership in His Body, the first issue you must consider is not how well you're going to live but how willing you are to die. Are you willing to die to your options, your rights, your will, and your way? Ultimately, you may even have to give up life itself to remain true to Christ."<sup>110</sup>

Careful consideration must be placed upon the possibility of walking alone at times. "In order for us to be alive to God in our daily walk, a daily death is needed. We must die daily to selfishness, to self-centeredness, to self-sufficiency. The death isn't the important thing. The being alive to God is the important thing. But if I'm going to be alive to God, there first must be the death."<sup>111</sup> The mind of the potential successor should embrace the strong possibility of taking a righteous stand that may merit unfavorable treatment from the masses.

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<sup>109</sup> Ryan Watkins and Doug Leigh, *Handbook of Improving Performance in the Workplace, Volume 2: Selecting and Implementing Performance Interventions* (San Francisco, CA: Pfeiffer, 2010), 619.

<sup>110</sup> Myles Munroe, *Seasons of Change: Understanding Purpose in Times of Perplexity* (Lanham, MD: Pneuma Life Publishing, 1998), 46.

<sup>111</sup> Francis A. Schaeffer, *The Finished Work of Christ: The Truth of Romans 1-8* (Wheaton, IL: Crossway Books, 1998), 158.

## **CHAPTER FOUR**

### **METHODOLOGY**

The writer has decided to implement a ministry model that includes an element of surveying, questioning, interviewing, educating, and administrative implementation. These specific features of the writer's ministry model will help to measure the success of model effectiveness. Both qualitative and quantitative methods will be incorporated during the testing phase of this project, as the writer's hypothesis includes a range of experimental possibilities.

According to George Taylor, "most data in quantitative research is numerical and can be statistically treated. Data may be analyzed by the use of hand and calculator as well as computers."<sup>1</sup> Although the other method of research is clearly defined by Richard Boyatzis: "qualitative research is subjective. Therefore, many factors may threaten the quality of information collection, processing, and analysis."<sup>2</sup>

These very different methods of research analysis is most helpful for the writer to understand as he endeavors to ask the most appropriate questions, observe the most relevant of settings, and analyze both objective and subjective information collected.

The issue here is whether or not the investigation is focused accurately on things that will genuinely illuminate the matter under investigation. The

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<sup>1</sup> George Taylor, *Integrating Quantitative and Qualitative Methods in Research: Second Edition* (Lanham: University Press of America, Inc., 2005), 240.

<sup>2</sup> Richard E. Boyatzis, *Transforming Qualitative Information: Thematic Analysis and Code Development* (Thousand Oaks: SAGE Publications, Inc., 1998), 15.

task of “asking the right question” occurs for the researcher in two principal ways. First, the researcher needs to be sure that he or she is asking an appropriate question in terms of knowledge that already exists. There is no point in asking question that have already been answered by previous research. Nor is there much value in asking questions that are naïve, ill-informed or unimportant. In the first instance, then, asking the right question involves making sure that the question is on target as far as what needs to be known and what is already known about the topic the researcher wishes to investigate. This, of course, is where the literature review comes in.<sup>3</sup>

As the above mentioned quote describes, there is a building, of sort, present in the arrangement of research, with an intentional layering of practical implementation. By engaging this process, the writer will have thoroughly examined the variety of possibilities connected to leadership succession relative to the church setting.

In an effort to engage his context group, the writer will extend an offer of volunteer participation for testing purposes. “Communication with control group members during long-term studies may be a way to maintain their participation, thereby managing this threat to validity.”<sup>4</sup> It is the writer’s intention that each willing participant will engage the process by attending each workshop, seminar, and sermonic presentation. The writer will strongly suggest to his context group that perfect attendance is a mandatory commitment to this process of data collection.

To test his hypothesis, the writer will implement a three-week sermonic treatment; host a leadership workshop from an expert scholar in the field of leadership development; and will conduct a series of interviews with similarly situated pastors who have

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<sup>3</sup> Martyn Denscombe, *Ground Rules for Social Research: Guidelines for Good Practice, Second Edition* (Maidenhead: McGraw-Hill Companies, 2010), 144 and 145.

<sup>4</sup> Marguerite G. Lodico, Dean T. Spaulding, et al., *Methods in Educational Research: From Theory to Practice: Second Edition* (San Francisco: Jossey-Bass, 2010), 248.

experienced succession via inherited leadership. This qualitative-quantitative, blended method of analysis should help steer the writer into a more concerted end.

The sermonic presentation series will engage the context group with biblical foundation. This, of course, is important to the project effort for the writer desires to maintain a spiritual position concerning his research outcomes. “Historical study of Scripture does hold an honored place, because to reject it is to reject the fundamentally historical character of Christian revelation in relation to spiritual understanding.”<sup>5</sup> It is the aim of the writer to receive revelation from God during the process, as he endeavors to genuinely restore relationships, redefine vision, and implement process changes for the greater good of the whole. Through the method of preaching, the writer hopes to achieve greater reception from his context group as he has observed their embrace of Biblical truth over and above a sophisticated compilation of scholarly commentary information.

While preaching is limited to announcement in situations in which the kingdom message is news, teaching occurs throughout the Gospel in widely diverse situations and forms. Besides its distinctive functions of interpretation, instruction, and argument appealing to the mind, teaching may also appeal to the heart and will. Teaching, as well as preaching, serves the basic intention of the Gospel to make faithful disciples out of hearers and readers.<sup>6</sup>

The researcher has decided to engage his context group with both preaching and teaching to maximize opportunities for lasting progressive change. It is the writer’s personal belief that repetition helps to achieve persuasion. Therefore, with the intentional use of the pulpit, and the echoed furtherance of those sentiments expressed through Christian education via workshop seminars, all help to create a solid foundational focus

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<sup>5</sup> David M. Williams, *Receiving the Bible in faith: historical and theological exegesis* (Washington: The Catholic University of America Press, 2004), 171.

<sup>6</sup> LaMar Williamson, Jr., *Mark: Interpretation, A Bible Commentary for Teaching and Preaching* (Georgia: John Knox Press, 1983), 24 and 25.

for each participant. "A Christian learning environment, though imperfect, promotes positive peer pressure in order that students may become studious, accept individuals from all backgrounds, live godly lives, and become highly productive citizens."<sup>7</sup>

Interviewing is another interesting strategy that the writer has decided to incorporate relative to his qualitative research method of study.

Despite the fact that conducting an interview is thought to be extremely easy, most survey interviewers would hurriedly urge caution regarding such thoughts. The problems lie as much with the possible technicality and details of the questionnaire which could influence the interview, as with the external processes such as combining the grueling tasks intrinsic to any type of fieldwork. The importance of questionnaire design is stressed as being essential to data collection, but the interviewing process is at least as important.<sup>8</sup>

The subjective responses from experienced individuals, who have successfully survived the turmoil surrounding succession, will be sought after. The writer wishes to both identify and capture the constant concerns shared in each of the three different churches who have direct experience with the writer's subject area of study.

The writer will begin an seven-week treatment series complete with interviews; a workshop seminar; context group open forum discussions and surveys; and ending with a sermonic presentation sequence. The writer has interviews scheduled to include: Dr. Harold A. Carter, Jr., Pastor Eldridge Spearman, and Pastor Joel Peebles. The writer will then select members from his context group to be participants for his pre-test phase of research. A leadership workshop seminar will be facilitated by Dr. Alfred L. Thompson, followed by a 3-part series of sermonic presentations. The culmination of these activities

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<sup>7</sup> William Jeynes and Enedina Martinez, *Christianity, Education, & Modern Society* (Charlotte, NC: LAP—Information Age Publishing, Inc, 2007), 63.

<sup>8</sup> Ian Boxill, Claudia Maureen Chambers, et al., *Introduction to Social Research: With Applications to the Caribbean* (Jamaica: Canoe Press University of the West Indies, 1997), 88.

solicit the responses of each participating context group member to the post-test questionnaire.

### **Seven-Week Treatment Procedure Outline**

#### **Week One:**

- Interview with Dr. Harold A. Carter, Jr.

#### **Week Two:**

- Interview with Pastor Eldridge Spearman

#### **Week Three:**

- Interview with Pastor Joel Peebles
- Context Group Selection
- Pre-Test Questionnaire Distribution and Information Gathering Exercise

#### **Week Four:**

- Leadership Seminar facilitated by Dr. Alfred L. Thompson: *Follow Me as I Follow Christ: Biblical Examples for the 21<sup>st</sup> Century Leader*

#### **Week Five:**

- Sermonic Presentation: *Jacob's Sacrifice*
- Open Forum and Group Discussion

#### **Week Six:**

- Sermonic Presentation: *Ruth's Submission*
- Open Forum and Group Discussion

#### **Week Seven:**

- Sermonic Presentation: *The Disciples Surrender*
- Open Forum and Group Discussion
- Post-Test Questionnaire Distribution and Information Gathering Exercise

The writer has included all of the above mentioned information: interviews, sample questionnaires, seminar schedules and workshop agendas for review in the appendix portion of this project.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

This part of the project details the treatment implementation. The hypothesis is addressed during this phase of study and the research conducted is examined and observed to render conclusive results. In order to effectively implement a ministry model whereby testing was performed, the writer was able to gather from the extensive research captured in Chapter Three and build from what processes have already been tried. In an effort to refine a more fluent response to leadership succession, the writer has incorporated both a quantitative and qualitative approach.

Quantitative research was conducted through the administration of pre- and post-testing questionnaires. The writer was able to create and administer an eighteen-question survey that helped the writer to measure the level of cooperative support for changed leadership from among his context group. Both pre- and post-responses have were tallied and have been included later in this chapter for further analysis.

To further substantiate the quantitative research method, the writer also utilized several qualitative methods of testing with interviews, workshop seminars, sermonic presentations, and open forum discussions. These subjective testing methods were made even more concrete with a post-testing questionnaire implementation. The writer felt very prepared prior to ministry model implementation, as he gave ample notification for all those who played a participatory role in the research aspect of this project.

**Week One: Interview with Dr. Harold A. Carter, Jr.**

This was an exceptional interview that the writer had with Dr. Harold Carter, Jr. One of the fundamental parts of this dialogue was when Carter recalled how the church received him as their new pastor, even though his father was and is still alive. Dr. Carter was asked to Pastor alongside his aging father: "So essentially, I was called as though I had been called to any vacant church. And that's a big piece. That's a big piece because even though my dad was still here, I was not called at a church meeting. I was not coming as an assistant or co. I was coming as Pastor."

One of the most intriguing points of this interview was learning that the interviewee not only was asked to become the succeeding pastor to his father's very lengthy tenure, but also that he actually grew up in the church that he was asked to pastor. His family ties are very strong, however, it did not seem as though there was much commotion concerning the decision to have him in his father's place, nor did it seem to confuse the congregation that there were now two (2) first ladies in the midst of them: Dr. Carter's wife and mother.

A full-length version interview may be found in the appendix portion of document.

**Week Two: Interview with Pastor Eldridge Spearman**

One of the most significant realizations that the writer gathered from his interview with Pastor Spearman, was the lessons learned that he shared. The biggest take-away for the writer was Pastor Spearman's ability to admit that he made a few insensitive decisions early on in the beginning of his tenure. Although no one was really destroyed behind him involving members of his old church instead of asking members of his current church with projects at his newly inherited leadership role.

Another noteworthy distinction concerning Pastor Spearman's interview was the fact that he does not fight his spiritual father's legacy, but rather, embraces it. He has been afforded with a rich heritage and is surrounded by people he grew up loving on and learning from, and now his role has changed to a voice of authority. A full-length version of this interview may be found in the appendix portion of this document.

### **Week Three: Interview with Pastor Joel Peebles, Context Introduction, and Pre-Testing**

Pastor Joel Peebles has a unique testimony of succession as he was a part of a dynamic four: his father, mother and older brother. The tragedy, however, is that Joel's father and oldest brother passed within nine months of each other and his mother passed away several years later, leaving the responsibilities of pastoring to him.

Relative to problem solving, Pastor Peebles stated: "Be willing to use your method to accomplish your goal." Pastor Peebles made mention of David's use of the sling-shot; Moses' use of his rod, yet Joshua's ability to walk in the same water: "Two people. Same sea. Different methods." This is was most inspiring for the writer as he gleaned several golden-wisdom nuggets through Pastor Peebles inherited succession experience. A full-length version of this interview may be found in the appendix portion of this document.

Also during this week, the writer was able to secure fourteen participants for his context group study. The context group, from among the Mt. Ephraim Baptist Church, was also given a subsequent flyer announcing date and time information for sermonic presentations. The context group was informed of the importance of candid responses to the questions, and was encouraged to share, exchange, and ask questions during the course of this study.

A distribution of the pre-test questionnaire was administered and gathered. This questionnaire served as the writer's initial gauge for participant's stance on church leadership

relative to change. The pre-test survey consisted of eighteen statements, and participants were asked to circle the number which most closely reflects their true feelings concerning each declaration with one of the following:

1. Strongly Disagree
2. Disagree
3. Uncertain
4. Agree
5. Strongly Agree

The following responses have been assembled from the pre-test questionnaire survey conducted in the fourth week of the seven-week treatment process:

Statement 1: I believe vacant positions in the church should be appointed by church leadership.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	7%
Disagree	14%
Uncertain	14%
Agree	29%
Strongly Agree	36%

Statement 2: A church constitution should determine the process of filling vacant church leadership positions.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	14%
Agree	36%
Strongly Agree	50%

Statement 3: Church constitutions should be amendable upon majority consent.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	7%
Agree	36%
Strongly Agree	57%

Statement 4: Spiritual Authority is God held only.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	29%
Agree	7%
Strongly Agree	64%

Statement 5: Spiritual Authority is distributed to, and exercised by the church Pastor.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	36%
Agree	21%
Strongly Agree	36%

Statement 6: Spiritual Authority is earned, not given.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	7%
Disagree	0
Uncertain	21%
Agree	36%
Strongly Agree	36%

Statement 7: Church leadership should execute the plans presented by the congregation's majority.

Pre-Test Attitude Choice	Pre-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	14%
Agree	36%
Strongly Agree	43%

Statement 8: Church leadership should execute their vision for the purpose of church mission fulfillment.

Pre-Test Attitude Choice	Pre-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	7%
Agree	36%
Strongly Agree	57%

Statement 9: Churches are divided because of poor church leadership.

Pre-Test Attitude Choice	Pre-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	14%
Agree	36%
Strongly Agree	43%

Statement 10: Churches are divided because of lack of support for church leadership.

Pre-Test Attitude Choice	Pre-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	29%
Agree	42%
Strongly Agree	29%

Statement 11: I welcome change within my church setting as an improvement to the Kingdom at large.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	0
Agree	57%
Strongly Agree	43%

Statement 12: I am skeptical of change within my church setting as it threatens the authenticity of the church experience.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	21%
Disagree	44%
Uncertain	7%
Agree	14%
Strongly Agree	14%

Statement 13: If I have a concern in my church setting, I know how to communicate it to my church leaders without feeling bad.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	7%
Disagree	7%
Uncertain	28%
Agree	29%
Strongly Agree	29%

Statement 14: If my church leaders have a concern, they know how to communicate them to the congregation without feeling bad.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	36%
Agree	43%
Strongly Agree	14%

Statement 15: Most people follow, even if they don't agree with the leadership.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	0
Agree	86%
Strongly Agree	14%

Statement 16: A person agrees or disagrees based upon what they know.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	21%
Agree	44%
Strongly Agree	28%

Statement 17: I understand what inherited leadership means.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	14%
Uncertain	21%
Agree	44%
Strongly Agree	21%

Statement 18: Guidelines concerning inherited leadership should be addressed in the church by-laws.

Pre-Test Attitude Choice	Pre-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	7%
Agree	36%
Strongly Agree	57%

It is important to note that this pre-test survey was distributed and collected prior to the first sermonic presentation.

**Week Four: Leadership Seminar, Facilitated by Dr. Alfred L. Thompson: *Follow Me as I Follow Christ: Biblical Examples for the 21<sup>st</sup> Century Leader***

Week five was very significant in the examination portion of this project as it provided for a guest facilitator to render another perspective of leadership training. The facilitator, Dr. Alfred L. Thompson from Columbus, Ohio, conducted a two-day seminar titled: Follow me as I Follow Christ: Biblical Examples for the 21<sup>st</sup> Century Leader. This spirit-led presentation covered several areas of unification through effective leadership. Dr. Thompson incorporated group activities, several question and answer periods, along with a deeper look into Thom Rainer's book, the *Simple Church*<sup>1</sup>. Dr. Thompson was able to use this book to lift the following concepts: Developing through Purpose; Determining the Process for Elimination; and Discerning Strategy, and not Programs.

Day One: compared the Christian with the secular perspectives of leading and lifted the awareness of church administration. A few of the topics included: Confirmation for a Contagious

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<sup>1</sup> Thom S. Rainer, *Simple Church: Returning to God's Process for Making Disciples*. Nashville, TN: B&H Publishing Group, 2011.

Character; Communication Conducive to Growth; Experience Individual Purpose; Edification through the Holy Spirit; and Execution through Faith.

Day Two: consisted of Bible Specific illustrations on leadership and included such discussions on Moses, David, and Jesus. A few of the topics included: God's Position in Promotion; God's Plan to use People; God's Guidance of People while on Assignment; The Experience, Expression, and Example of Leadership; The Manifestation of Jesus Christ; His Mission Proclaimed; The Model for Generations to Come. One of the most significant aspects of this seminar was Dr. Thompson's approach to lecturing as he conducted a series of engaging exercises for each participant to learn more about themselves and the leadership of those they support.

### ***Week Five: Jacob's Sacrifice Sermonic Presentation and Open Forum***

This sermon was received very well as the writer spoke on the importance of obedience through faith. The writer chose Genesis 27:8, 26-30; and Hebrews 11:20 for his sermon text. In this story Moses captures the exchange between Jacob and his mother, Rebecca. This interesting set of events is what made the difference in Jacob's future. His obedience to the instruction of his mother, although a bit strange, helped to secure Jacob's birthright and future blessings.

The writer also lifts an important truth concerning obedience: "Those in spiritual authority must listen to God's voice, even when it isn't popular with people." After this sermon was presented, the writer was able to meet with his context group and discuss the various ways in which people throughout the body of Christ have neglected this opportunity for individual blessings. "The only reason that many do not avail themselves to a higher authority," comments one of the writer's context group members "is because their pride won't let them. And I can testify that I used to be one of those persons." This transparent statement was motivating for the

writer as he not only observed, but also heard, the positive change that was taking place within his members.

The pointed question was asked: “What was the most significant aspect of obedience brought out by this sermonic presentation?” A few of the responses are as follows:

- *Jacob was willing to obey the voice of one sent to guide him to his blessing—his mother, Rebekah.*
- *That obedience is doing what you are asked to do. Obeying brings blessings, and is the basis of spiritual authority and leadership. If we don't teach obedience to authority at home, the government may have to teach it in the State penitentiary.*
- *The most significant aspect of obedience brought out by this sermonic presentation is the fact that Jacob was submissive to the authority of his mother. He knew his mother was a God-Fearing woman and he trusted her judgment. Also, this was in God's will.*

### **Week Six: Ruth’s Submission Sermonic Presentation and Open Forum**

Sermon number two continued with last week’s topic on the blessing found in obedience. The writer told the colorful story of Ruth and her response to her mother-in-law during one of the lowest moments in her life. The writer points out that Ruth placed particular emphasis on her own decision to follow: “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me.”<sup>2</sup>

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<sup>2</sup> NIV, Ruth 1:16-18.

The writer was able to lift the significance of willful humility, versus prideful obligation.

The sermon furthered the on-going principle of God's sovereignty being ultimate, while His calling is a very personal one. Boaz and Ruth's coming together resulted in the future blessing of the birth line of the Messianic Jesus.

The open forum discussion held directly after the sermonic presentation was helpful to the writer as he was able to receive feedback on his group's ability to connect to the overall question that his study is trying to achieve. One of the pointed questions that was asked: "Has this message helped to shape your opinion on inherited leadership?" And a few of the responses are as follows:

- *Yes. Stay in place and uphold the inherited reputation. You are charged with doing your best. The bloodline just doesn't stop at you, but continues through the bloodline.*
- *Yes. In the book of Ruth we see the true heart of God. As New Testament Christians, we have an inherited status through Jesus Christ as the firstborn Son of God (Rom. 8:29, Col. 1:15, Rev. 1:5). As God's only begotten Son, Jesus received the kingdom from His Father and is Lord of all. Christ promises to share with us His Kingdom and Inheritance (Rom. 4:13, Gal. 3:29, Eph. 1:18, Heb 11:16). Whatever we do, do it heartily to the Lord and not men; knowing that from the Lord, you will receive the reward of the inheritance, for you serve the Lord Christ (Col. 3:24).*
- *Yes; more toward following God's will and that which can be seen through sacrifice and submission to God.*

### **Week Seven: *The Disciples Surrender* Sermonic Presentation and Open Forum**

The last sermonic presentation dealt with another aspect of obedience in the line of servitude as it pertains to discipleship. The writer makes a serious statement as he echo's the

words of Christ: “count up the cost” to follow Him. There are several reasons that people commit their time to the Lord, but the writer made the statement “if you’re reasons do not include submission to the Master, then you are no different than rich young ruler who would rather keep up with the formality, but have no real power.” The writer further expounds: “submission to the work of the Holy Spirit is essential to personal growth, team excellence, and elevation in Christ Jesus.”

During the culmination of this sermonic presentation series, the pointed question was asked: “are you able to identify the Disciples blessing through their obedience to Jesus?” A few of the groups responses have been recorded as follows:

- *Yes. The Disciples followed the teaching of Jesus; they were obedient, were endowed with the Holy Spirit and given the power to heal.*
- *Paul gave up everything for the love of Christ. He considered the things he gave up as rubbish and he gained righteousness. We must give up our “old” selves to be the Christian that God intended us to be.*
- *Yes. The abiding relationship also gives the disciples and us Christ’s joy. Christ promised them fruit, answered prayer, love, and joy as the result of abiding in Him.*

After the discussion and open forum period, the writer was able to distribute, for the last time, the post-test questionnaire. It is important to note that the exact same questionnaire was distributed at the beginning of the treatment series. The following data was collected for the post-testing portion of this study:

Statement 1: I believe vacant positions in the church should be appointed by church leadership.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	7%
Disagree	7%
Uncertain	0
Agree	43%
Strongly Agree	43%

Statement 2: A church constitution should determine the process of filling vacant church leadership positions.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	0
Agree	29%
Strongly Agree	64%

Statement 3: Church constitutions should be amendable upon majority consent.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	7%
Disagree	0
Uncertain	7%
Agree	36%
Strongly Agree	50%

Statement 4: Spiritual Authority is God held only.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	21%
Agree	21%
Strongly Agree	58%

Statement 5: Spiritual Authority is distributed to, and exercised by the church Pastor.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	7%
Disagree	0
Uncertain	29%
Agree	50%
Strongly Agree	14%

Statement 6: Spiritual Authority is earned, not given.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	29%
Agree	29%
Strongly Agree	35%

Statement 7: Church leadership should execute the plans presented by the congregation's majority.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	7%
Disagree	7%
Uncertain	21%
Agree	21%
Strongly Agree	44%

Statement 8: Church leadership should execute their vision for the purpose of church mission fulfillment.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	21%
Agree	36%
Strongly Agree	43%

Statement 9: Churches are divided because of poor church leadership.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	7%
Disagree	0
Uncertain	14%
Agree	44%
Strongly Agree	35%

Statement 10: Churches are divided because of lack of support for church leadership.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	29%
Agree	50%
Strongly Agree	21%

Statement 11: I welcome change within my church setting as an improvement to the Kingdom at large.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	7%
Agree	21%
Strongly Agree	72%

Statement 12: I am skeptical of change within my church setting as it threatens the authenticity of the church experience.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	43%
Disagree	43%
Uncertain	7%
Agree	7%
Strongly Agree	0

Statement 13: If I have a concern in my church setting, I know how to communicate it to my church leaders without feeling bad.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	21%
Agree	50%
Strongly Agree	29%

Statement 14: If my church leaders have a concern, they know how to communicate them to the congregation without feeling bad.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	35%
Agree	44%
Strongly Agree	21%

Statement 15: Most people follow, even if they don't agree with the leadership.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	29%
Agree	71%
Strongly Agree	0

Statement 16: A person agrees or disagrees based upon what they know.

Post-Test Attitude Choice	Post-Test Attitude Response in Percentages
Strongly Disagree	0
Disagree	16%
Uncertain	14%
Agree	65%
Strongly Agree	21%

Statement 17: I understand what inherited leadership means.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	0
Uncertain	14%
Agree	36%
Strongly Agree	50%

Statement 18: Guidelines concerning inherited leadership should be addressed in the church by-laws.

Post-Test Attitude Choice	Post-Test Attitude Response
	in Percentages
Strongly Disagree	0
Disagree	7%
Uncertain	0
Agree	29%
Strongly Agree	64%

As mentioned before, the post-test survey was distributed and collected at the end of the last sermonic presentation of the researcher's seven-week treatment procedure.

## **CHAPTER SIX**

### **REFLECTION, SUMMARY, AND CONCLUSION**

With determined research, a focused goal, and a wonderful participating group, this process has been most rewarding for the writer. The writer has learned the importance of proper planning, relative to succession and other administrative business that normally get overlooked and taken for granted. As a direct result of this rigorous investigation, the writer has taken on a more active role in on-going visioning efforts throughout every aspect of his church.

One of the most significant changes that the writer has been able to implement, since research in this area began, is the consolidation of a two-service Sunday into a one, more cohesive group of worshipers. This change, thankfully, was not a tumultuous one, as the writer was constantly educating, engaging, and motivating his congregation with his constant message of effective discipleship as ordained by God.

Another progressive improvement that has developed as a result of the writer's research, testing, and implementation of best practices was the writer's announcement of he and his leaders making a Five-Star pledge of excellence. The writer and his leaders have pledged to promote one church vision and mission whereby all subsequent ministries must also have its own mission and vision statements as it pertains to the overall goal of the church. This position taken by the writer has furthered the project goal of on-going visioning.

Another significant stride taken by the writer as a direct result of his doctoral study, has been the new creation of a Strategic Planning Ministry. This ministry has been dedicated to the

intentional effort of improving administrative processes; fostering development; and implementing programs to strengthen the overall agenda of the church.

Due to the positive momentum of the church's leadership, the congregation has also experienced optimism, very different from the initial sentiments felt during the writer's initial succession experience. The shift in leadership receptiveness is very much present within the Mt. Ephraim church body. This is evidenced as the shift in responses gathered from both the pre and post testing efforts conducted at the end of the research period reflect an unsettling of the opinions of participants.

The Pre-testing responses, for example, reflect larger majorities in responses, whereas the Post-test responses show a broader response range with little to no majorities present. In essence, the stark majority gap is less in the post-test than in the pre-test tally. It is because of the influence of new information, an engagement of changed leadership with changed perspective, and an organizational strategy of church goal achievement, is why the researcher is able to witness a shift in his context group's response. Although major improvements have been made toward on-going visioning, ministry organization, and renewed leadership commitments, there are still areas where improvement is needed. The writer will continue the research exercise of seeking out relevant information to maintain a fresh perspective.

The writer has gained a sense peace while working on this project. The writer was grief stricken when he arrived as a phase one student. He was still grieving his father's death and families behavior due to pastoral changes in the ministry. This project as well as the writer's mentor enabled him to open up and let go of anger and pain. This project has allowed the writer to explore aspects that had never been truly focused on in his ministry. This experience has helped the writer to heal.

## **APPENDIX A**

**WEEK ONE: INTERVIEW WITH DR. HAROLD A. CARTER, JR.**

**Pastor Joseph A. Gilmore, Jr.'s Interview with Dr. Harold A. Carter, Jr.**

**Pastor Gilmore:** This interview is taking place with Dr. Harold A. Carter, Jr., Pastor of New Shiloh Baptist Church in Baltimore, Maryland. Dr. Carter, how early or at what point in your life did you know you would succeed your father or pastor with your father here at New Shiloh?

**Doctor Carter:** I had been pastoring, as you know, First Baptist Church in Petersburg, Virginia, for four years, coming into that ship somewhere around '92 or '93. Four years into pastoring there, the chairperson of the board here at New Shiloh, who is now Mayor Elizabeth Adams, approached my father about considering me coming to work with him. My father said that he and my mother had had a discussion about it one or two years earlier but that it kind of remained 'passe'. Then this chairperson, who happened to have been one of the first female chairpersons in the traditional Black Baptist church, came to him and approached him about the concept and idea. He's had staff over the years and that kind of thing and had a full time executive pastor working with him at the time who has been a pastor here locally in Baltimore but she thought it would be a good thing for him to just consider himself. He took her advice but he said to her it would still be in the hands of God. He did not want it to be perceived as one who would be pushing the spirit of nepotism or anything along those lines. And so I received a letter after four years of pastoring there in Petersburg indicating and asking if I would be open to pray about it for a year. And I said yes. And the situation I went through in Petersburg was very tumultuous. And then to pastor where the pastor had been a pedophile who had been accused for several times and had forty counts against him. But the church was a so-called real church at the time--that whole piece. But because when you mess with children, you mess with families. So twelve hundred to fifteen hundred active members in the church had gone down to about four hundred or so. But I felt led to go there. I was called to preach at the same time in Petersburg at King Street Baptist Church and then Union Baptist Church in Hartford, Connecticut. But the Lord said go to Petersburg and that's where I went. So after four years, we were just starting to make some head way. There was healing. In fact, my thesis project was based out of that context. So we prayed a year after that. My fifth year they asked if I would come to Baltimore for a meeting. So I came for a meeting just to see if I was still interested. We had a great meeting. We had what we called an executive board at the church at that time. So we sat down with the executive board. It was about 12 people and my father. They asked if I had been praying about it and if I was still interested. Let's pray another year. So we prayed another year and then at the beginning of the second year, they asked me to come back with my wife if you are still interested. We came back and were still interested. So obviously if I can come back with my wife, my father is married, my mother is here, that's another dynamic. That's two first ladies. So that was important that everybody was on the same page with that. We met, talked some things out, and between the second or third meeting was when we really, really began to speed up the process, so to speak. The bottom line was that after almost three years when it came time to vote on me coming back, it was as though there was an empty or vacant pastorate. So there were two votes on a Sunday

after both morning services. The Chairperson of the Board, again, Doctor Adams, cleared the slate. Everybody knew the vote was coming in an announcement put in the bulletin according to the constitution leading up to it and they were accepting. So in the fourth week was when they had the vote and it was unanimous at the both services. So essentially I was called as though I had been called to any vacant church. And that's a big piece. That's a big piece because even though my dad was still here, I was not called at a church meeting. I was not coming as an assistant or co. I was coming as Pastor.

**Pastor Gilmore:** That's unique. I remember it happening and, of course, I'm glad we had this interview because many persons said that your dad just brought you back and said this is it. That's key that you all had a vote. It's interesting how it evolved that they began to contact you. The church itself. So I believe that that is key that they contacted you. And then the way it was done, should something happen, you know.

**Doctor Carter:** I would also like to interject that at that time, my father had just been diagnosed with prostate cancer. And that's part of the surgery that he just had. The point being that that was more than twenty years ago and he was coming back into that and so people didn't know if he was going to check out of here or survive it, resign, retire, resign, whether or not he was going to barely struggle through it. All kinds of rumors went around. But because the communication line was open between himself and his church, the church knew what was going on. The community, that's a whole different ball game. But what was important was the church.

**Pastor Gilmore:** Well, you grew up in this church.

**Doctor Carter:** Right, right. Correct.

**Pastor Gilmore:** What were some of the early challenges, especially as they relate to identity, based after being named pastor here at Shiloh?

**Doctor Carter:** I have got to be honest with you. Straight up. It's almost been ideal. It really has. Challenges have been far and in between. This has been with my father, my wife, my mother has gone on to be with the Lord now. I think we would all have to say, and members of the church, would have to say it's been a move of God. The only thing personally, personally I have had to adjust to and this is just a quirk but it irritates the so and so out of me and that is being called Pastor Jr. That just drives me crazy, Man, because I'm like 50 years old now and I'm like, don't call me Pastor Junior. Maybe call me Pastor Junior or Junior 40 years earlier but you know. So we have had one or two conversations about that. But my dad does it so I'm stuck with it, Man.

**Pastor Gilmore:** I understand. I understand. That's just one of the situations that you and your dad are here together. And so for me, after the passing of my father, I had to establish my own identity away from being there with him. As you see it, what are the advantages and disadvantages to inherited pastorships?

**Doctor Carter:** I really, number one, think that succession is the new paradigm. I genuinely believe that. I think that the day of search committees, pastoral committees, I think it is slowly shifting and those kinds of things are coming to an end. So succession, which incidentally as I can best understand it, is much more biblical anyway or biblically based in terms of Elijah Elisha and the concept things of that nature, called to be concept, Jesus and the disciples and the apostles concept. I think the church is starting to work up to that. More and more I'm talking to "Senior Pastors" who are bringing hand-picked male successors, rather they be biological or otherwise, to groom them to succeed them because in so many instances that visions have been thwarted, as you well know. That a person who has spent 35 years in the church going in a good direction and things have gone well and the church votes somebody in when the pastor dies or whatever, retired and then a new voice comes in without any sensitivity to what has already taken place. Whatever sacrifice has already taken place. Almost destroys 35 years of ministry.

**Pastor Gilmore:** I think that is key and you are correct. I know all eyes were on me when my dad passed. Do you think he can handle it. And I don't know what they expected or, you know, if they expected me to go way to the left. But I knew the congregation. I knew the make up. I knew what kind of people were there. And I know that during that transition period I was very careful not to make too many changes too quickly. And I let them know after my fourth year that I have been at the helm. I have been around you all since I was 14. A lot of ya was the base, I said, and I kind of know the makeup of the congregation. And I know what they will tolerate, what they won't tolerate, what they will kind of bend to and what they won't at the moment. So that's key.

**Doctor Carter:** The operative words—trust and love. They have to feel those things. The other thing is that even in the sports world they have to have farm systems. And those farm systems are designed to groom, you know, not just those who are in the bull pen or the dugout but they are building the next generation of players. So, rather than bringing somebody who is cold inside, you already have got somebody who is already sensitized to what is going on.

**Pastor Gilmore:** Now, would you say since your son is preaching, would you say that he is in the farm season, that you are grooming him for New Shiloh, to be a part of the ministry at New Shiloh?

**Doctor Carter:** Well, in answer to your question, yes and no. He has been the average kid. One thing, one thing don't forget that even my experience was one that was built on prayer. That, therefore, had to be of God. And my father was conscious of that. That's why he told his chairperson I appreciate the recommendation but it still has to be of God. The same way, you know, ideally speaking, yes, I would love for my son to be here and etcetera. I have two boys. The youngest is in high school but the other just started preaching back in December. But he would still have to go through some farm system. But, again, it would have to be of God.

**Pastor Gilmore:** What advice regarding identity would you offer to someone who has recently inherited their father's or mother's ministry or their family member's ministry?

**Doctor Carter:** It's easy to say be yourself. But because you are dealing with people who knew you when, and they know growing up as you started progressing and they don't know the new you, they know the you from yesteryear. But still I would have to come back to that. In fact, I have come to really appreciate some of the comments I have gotten over the 15 plus years I have been here and that is that I am not like my father. But at the same time, we haven't had a cross word in 15 years. The vision has still been straight. We get along just like that. But I've been able to maintain who I am and people appreciate that. It doesn't mean that we are diametrically opposed. It just means I'm me and he is who he is.

**Pastor Gilmore:** Now I've got to tell you when I look at your father and look at you and when I listen to the both of you, I know you are you. But your mannerisms, your movement. You may have heard it, but when I hear the both of you, if a person would close their eyes. That's what I get at church sometimes and my mother would tell me that when I close my eyes, you sound so much like your father. Then I had a DVD where I preached in New Jersey and I just happened to pop it in at home by myself. And I had to say, "Wow."

**Doctor Carter:** The older I get the more I can feel myself doing him. But I think when I first came, I know we were two different preachers. But he even says that I have helped him. So I think it has been almost mutual. He is my father and therefore my senior and my mentor.

**Pastor Gilmore:** How has your family adjusted to the transition to your role as pastor? I guess, with your wife as first lady, then her father-in-law as pastor, you're pastor. And then your children. My daddy is pastor and then my granddaddy is pastor. And my late grandmother was first lady and grandma. So how has your family adjusted to that?

**Doctor Carter:** The adjustment has gone relatively well. My mother and my wife fortunately had traveled together before we came back to Baltimore so they had some experiences with ministers' wives, going to conferences and conventions. My mother was a leader of ministers' wives nationally so that kind of gave my wife an entrée to that particular audience or stage, if you will. My mother had written a book on Black preachers' wives.

**Pastor Gilmore:** Yes. My wife has that book.

**Doctor Carter:** Mine needs it still. So my mother knew some of the avoidable pitfalls to kind of help groom my wife. And then my wife's personality and her spirit was such that she was conducive. Only recently now, since the passing of my mother five years ago, only recently has my wife voiced because I think now she knows that she is the go-to person from that first lady perspective. About two years ago she said, my nickname is Man, so she said, "Man, do you think if the Lord wanted to move us, would you be willing to go?" I was thinking where did that come from. So I don't know if somebody got to her or if somebody began to mess with her. I think that whatever that was, she is over it now. The point is nothing is really 100 percent smooth. But overall, my sons have done extremely well, she has done extremely well, and the church has embraced us.

**Pastor Gilmore:** Would you use the same model of selecting your successor as New Shiloh/your father. I know the executive board approached your father. But would you use the same model of selecting your successor?

**Doctor Carter:** I think so. Because it worked. I think because of the prayer piece. It was not rushed. Maybe not the whole three year tenure but at least a model of praying about it and having conversations and praying about it some more and then getting down to business. I think that works better and it was an open process rather than a kind of a backroom political kind of thing where you are just going to hand pick somebody and bring them in and say this is the person. I don't think that is fair to the members.

**Pastor Gilmore:** You see that's another reason why I'm researching that topic I am dealing with is because many times these things happen. And as I said families think it's a sense of entitlement. It's mine. And I think many times that destroys ministries and churches rather than helping them because of the attitude that you are forcing this upon the individual. How equipped do you feel you were to handle the new role when you entered it?

**Doctor Carter:** Good question. Good question. I don't even know the answer myself yet. There was such a move of God that I just began to flow. But having been asked the question, experience is one thing so I had had 13 years of experience pastoring, 6 years in Reading, Pennsylvania, and seven ultimately in Petersburg. And the difficulties of the Petersburg situation. Reading was a smaller thing, so to speak, but quote unquote "Negroes are Negroes wherever you go." So the experience piece was good. And then I had finished my educational pursuits at that time. I finished in 1995 in terms of my grad schooling and I was voted to come here in 1996. So that piece was in place. The family piece was pretty much in place. My youngest was one year old when we came here. We were done as far as it came to dealing with that. So those factors were kind of ideal. But that's not always the case for somebody else, I'm sure. But in answer to your question in terms of being balanced and equipped, etcetera. If I back it up now, I was 34 or 35, so age wise it wasn't as if I was a neophyte coming to a major metropolitan church that was well known and the pastor well known and, you know, how is this going to work out kind of thing. So I came as a man.

**Pastor Gilmore:** Is there anything your father could have done to better prepare you for the transition?

**Doctor Carter:** Um. I don't think so. Again, I knew the church and the ministries of the church and the dynamics of the church. I knew it was creative in the sense that the governance of the church was not necessarily standard, that it shifted from a deacon led, deacon run ship when we first came to having one that was pastorally officiated, supported and understood the pastoral role. And the whole concept of seven man, seven man deacon board had kind of been long gone. The actual world when I came was as servants and stewards. In fact, we had over 200 plus active deacons and that has gone up to about 300 now. So again the polity and policy of the church was

such that it made it conducive. Even the administration staff made it conducive in that they worked smoothly together.

**Pastor Gilmore:** Well, you do know or you have heard that New Shiloh is a unique church and there are not many pastors that will testify or could say truthfully that they command the type of authority that you all have here at New Shiloh.

**Doctor Carter:** That's true. And that's something that my father has always shown deference to and I think that is why the Lord honors the work because he has never tried to take advantage of that. That's a big component. Because power, as you know, is a great swing and that can go either way. And He knows that this is God at work. Too many of our colleagues don't necessarily see that. They see it their way. I know that's getting into a whole different area, but we almost have to deal with it.

**Pastor Gilmore:** It's not a whole different area. That's part of what I'm bringing out in this research that many times we take for granted and I have had this conversation many times with my colleagues now. Sometimes as pastors we can be our own worst enemies. And it is just not thinking and doing things contrary and not having the congregation and God in mind when you are making decisions. These have to be Godly decisions and Godly choices that we are making. Many times are the human side of us would want to do something else but we have to keep God in the forefront. Then sometimes we make mistakes. We all make mistakes but there are sometimes there are just foolish things that we do.

**Doctor Carter:** As you know, in the best of circumstances, it still doesn't mean straight up smooth sailing. But at least you know that you have dotted your "i's" and crossed your "t's."

**Pastor Gilmore:** Exactly.

**Doctor Carter:** So integrity, I think that is the operative word here, integrity has been maintained and so the respect of the pulpit has been high. But the uniqueness is there but it does not negate another situation, another church probably with the same bio.

**Pastor Gilmore:** What role, if any, did the congregation play in your selection and what impact has that had on your early years in the pastorship here at New Shiloh?

**Doctor Carter:** I will say it was a clear philosophy and understanding, that's kind of what you want to know. My coming was not to succeed my father. You see a lot of people felt like that that was the concept. My coming was to be with my father. I never had a notion that I was coming, and still don't quite frankly, people ask me and I disagree with them. But my philosophy and my understanding was to be with him, not to succeed him. And so the people understood that. This was not replacement. One of the things he told them prior to me coming and this was interesting. He said we are not going to have, we are not going to use the term pastors but we are going to use the term pastor meaning two persons but one office. There is one office of the

pastor. You can have a co-pastor or senior pastor or pastor. But we are just pastor. And most of our literature just says pastor. It doesn't say pastors. Well, that's the rationale behind it because the sense was not to have the people thinking that somebody was going off the scene or whatever, but one office, two people. Two persons, one office. And that has worked extremely well

**Pastor Gilmore:** At what point did you feel that you had shifted from being given the title pastor to actually being the pastor?

**Doctor Carter:** My obscient person, my present chairperson at my grad school at of Americus, always commends me because I still defer to my father as pastor. And I think that says a lot to the people because even though we are both pastors and I have only been here for 15 years, he has been here for going on 48. He has been here 47 going into 48, but he is still my senior. If nobody else, he is still my senior pastor. So that's just my philosophy and that's the way I roll with him. And that deference and humility that I try to at least inject. And it's real as far as I am concerned because that's just the way I was brought up. But he will always refer to me as his pastor. Even, if like, when we go out somewhere and he is preaching, when I show up, I want my pastor to come join me on the pulpit and blah, blah, blah. And so that says a lot to me. It says a lot not just to the members but to the faith community, the community of faith. And that's the way we operate and the co-mutuality. Especially now that my mother has passed, which is another whole dynamic, that has brought us that much closer together. I am sure a lot of things he would dump on her or he would do with her, you know. And now that he has been out for almost four months because of his surgery back in January, it has given us a lot more time to spend together. When I went down to the hospital with him and spent the nights staying with him with him at the hospital and at his house and that kind of thing. The relationship piece son/father has not only broadened but the respected ministry piece also broadened. At times I think in terms of my demeanor that we are opposites and they say that opposites attract. For example, you see I'm dressed down. My father will go fishing with a tie and just loosen it up. He was old school.

**Pastor Gilmore:** That's the way my father was. I don't care if he was flying somewhere. Even if he was going somewhere, he would have on a sport jacket or a suit, tie, dress shirt and I told him I'm from a new era. I have all that but I'm from a new era.

**Doctor Carter:** I can't do it. I have to force myself to come out on Sunday with a suit and tie on. So if someone told me on Monday that I have to wear a hoodie, I'd say yeah, yeah, yeah. The only other piece I would really hasten to add to our discussion is not only the fact that I did not come to succeed, I think that's important, I came to be with him. Now let me add to that rationale. When I went into ministry, I got a call. I was in my sophomore year in college. I didn't accept that call for over a year. I told my father about it. No, I only told my roommate. It was a year later when I told my father. I got into some trouble in college. I told my dad. He came up to the school because they were going to put me out for hanging out with the wrong crowd. We

were breaking into peoples' rooms, smoking weed, just stupid stuff. We found a master key. Part of my testimony. And so I told him. I ended up in the hospital with real severe headaches, what they called cluster headaches, and I just wanted to kill myself. All of that passed. As soon as I told him, all of it just stopped. Just went away. No legalities. Headaches. All of that stuff. And so I went into ministry. That was my junior year. My senior year, I got called to a church in Reading in March. I graduated that May. My point is when I went into ministry, I was never with my father. I served as a youth pastor while a senior in college in Grand Mar, Pennsylvania, with a guy named Larry Hopkins at Grand Mar Baptist Church. So he kind of became a servant for me. He was American Baptist, by the way. Then I got called to a church. So I knew that my father had spiritually birthed people like Carraba Thomas and Charles \_\_\_\_\_. But I had never had that experience. I was his son, but I was always his son as a lay person. And so the chance to come back and just be with him, almost like a Guru kind of thing, was very enticing to me. So that helped to tip the scale even as I was praying. And just to be with him. And I say this so you won't take this out of context, you don't get many Harold Carters. Even though he's my dad. This is a great opportunity and I couldn't pass it up.

**Pastor Gilmore:** All right, Doctor Carter, this concludes our interview. That was my final question.

## **APPENDIX B**

WEEK TWO: INTERVIEW WITH PASTOR ELDRIDGE SPEARMAN

### Pastor Joseph A. Gilmore, Jr.'s Interview with Pastor Eldridge Spearman

**Pastor Gilmore:** This interview is with Pastor Eldridge Spearman, Senior Pastor of Mount Jezreel Baptist Church in Silver Spring, Maryland. Pastor Spearman, how early or at what point in your life did you know you would succeed your father in ministry at Mount Jezreel?

**Pastor Spearman:** I only knew that when he called and asked me if I were interested in applying for the church and that was in 2002. We always knew, when I say we, the sons and daughters of our church always knew that he wanted one of us to succeed him. However, I always thought it would be one of my brothers in the ministry who would succeed him, and not myself. In fact, I thought he was much closer to the others, two or three others, than he was to me and I never thought that he would move in such a way and provide the opportunity for me. So it was not really until the year he actually retired, 2002, that I had any idea that I might succeed my father in the ministry.

**Pastor Gilmore:** What were some of the early challenges, especially as they relate to identity, you faced after being named Pastor?

**Pastor Spearman:** Well, the difficulties were probably more of my own making rather than my identity. By that I mean choosing not to involve some of the persons of the church with regard to some changes that I made. They were small changes. For example, I had the office redone. But instead of utilizing some Mount Jezreel people to have the office redone, I utilized a person or a team from my former church whom I felt very close to. In fact, she was in that remodeling business. That was one thing. Then secondly, we started something, developing something called Church Alive, the Church Alive Conference. It was going to be at Mount Jezreel. But again, rather than fully utilizing all of the folks at Mount Jezreel, I called in an outside consultant. So I think those two things sort of come to my mind. There wasn't much of an identity crisis in terms of the transition because two things, I think. Number one, Pastor Trammell himself was there. He did not leave. He was there and I made it very clear that he was going to be there. I provided an office space for him. He came to worship. He sat in the pulpit most of the time. And then the second thing is that many of the ideas that he had and thoughts and things that he had, I accepted them and I didn't try to change them. I, you know, just carried over those things. For example, one is we are using today. He talks about loving and caring and sharing. We still talk about loving and caring and sharing. Perhaps the biggest change that I made was with regard to the Music Ministry when I decided about two years after I got there to ask for the resignation of the Music Director and replace him. That was a major, major change because a number of persons were more loyal to the Music Director than they were to Christ, in my opinion. And they followed the Music Director because they sang in the choir and so forth. And I felt it was a change that had to be made because some of his actions and his attitude and, to me, it just didn't work with me.

**Pastor Gilmore:** As you see it, what were the advantages and disadvantages, or as you see it, what are the advantages and disadvantages to inherited pastorships?

**Pastor Spearman:** Well, certainly the advantage is that you know the people very well and they know you. I grew up, so to speak, in Mount Jezreel in terms of my spiritual maturity. I had been an officer in the church. I had sang with one of the choirs in the church. I knew many of the members in the church even before I came. So that I think is an advantage. And I began to also call people by name and I knew them by name, and so forth. One of the disadvantages is that the legacy, if you will, the image of the predecessor, it remains firm and remains strong. I mean, there were persons who would see me and would call me by Pastor Trammell's name and I said okay, fine. Also, the disadvantage of the reluctance to change. I think that's always a challenge because, particularly with the predecessor being present, and that may cause some difficulties in bringing about change that is more acceptable. And I think that's probably the disadvantage. I guess probably not only true with an inherited situation, it's probably true in any situation where you go in and you are new and you are taking over for someone who has been, established history. Pastor Trammell had been pastor of that church for 38 years and so it's very, very challenging to make any sort of meaningful changes from what he had been doing. But you do based upon how the Holy Spirit is leading you. And you listen to and follow the Holy Spirit. And I found that while initially it may seem like a disadvantage, but ultimately if it is in line with the Holy Spirit, it will work and it will be successful.

**Pastor Gilmore:** What advice regarding identity would you offer to someone who has recently inherited their predecessor's ministry or their father in ministry's ministry?

**Pastor Spearman:** In terms of identify, don't try to change the identity. You know, let the church be. The church has a character, has its identity with or without the pastor there, I think. It needs to know and I think a new pastor needs to know the church's identity. For example, again in my situation it had an identity of being a loving, caring, sharing church. Had an identity of strong music ministry. It had an identity of strong Christian Education and Bible Study. I didn't change any of that. For example, there's has been a tradition started of a Tuesday night Bible Institute with classes. Well, you know, I certainly didn't see the need to change that. I believe in Bible study, too. And with the Bible Institute that's already established, let's proceed with it. The only thing that I changed about the Bible Institute I changed the leadership because the leadership had become, in my opinion, somewhat complacent in its work. But essentially there is no need for a change, don't change. If the church has an identity and a character of its own and the pastor recognizes that, there is no need to necessarily change it. Whether there is a change, the change is to enhance.

**Pastor Gilmore:** Right. How has your family adjusted to the transition into your role as pastor of Mount Jezreel?

**Pastor Spearman:** Well, that was really easy because my wife and I and my children, we love Mount Jezreel. You know, considering I am a son of Mount Jezreel, we come to Mount Jezreel. My wife always loved Mount Jezreel, always wanted to be associated with Mount Jezreel. So it really was very easy as far as the dynamics. Jackie says, you know, this is the best church anywhere and the best opportunity anywhere and she truly loves Mount Jezreel. I remember when I was a student minister both at First Baptist Deanwood/Mount Ephraim and at Plymouth Congregational Church, she said I'm not leaving. That's your assignment. You do that but I'm staying with Mount Jezreel. I love Mount Jezreel. I love Mount Jezreel. The only time she really left was when I was called to my first pastorate and she said well, I've got to leave now. So it was a joy and treat for her to come back home.

**Pastor Gilmore:** Now your predecessor, Dr. Trammell, has family at Mount Jezreel. Mrs. Trammell is still a member of Mount Jezreel, am I correct?

**Pastor Spearman:** Yes, she is

**Pastor Gilmore:** Now, his children were members of Mount Jezreel when you succeeded?

**Pastor Spearman:** Yes, his son and his daughter-in-law and his two grandchildren, they were. But they have since relocated and united with another church, which happens to be pastored by one of the sons of Mount Jezreel. So, but Mrs. Trammell is there. She was, in fact, the last time she was last there was on Palm Sunday. She worshipped with us on Palm Sunday, which was Communion Sunday.

**Pastor Gilmore:** Alright. Would you use the same model of selecting your successor as your predecessor, Dr. Trammell, did with you?

**Pastor Spearman:** I would say off the top of my head, yes. Because what he did was, he selected and appointed a pulpit committee. A sort of search committee. I think the official name was Pulpit Committee. And he appointed them and he taught them before he allowed them to consider resumes or to consider candidates to succeed him and I think I would do the same thing. He had in mind what he wanted to suggest, to be sure, and he had already laid this out. For years he had talked about he wanted one of his sons to succeed him whenever he retired. He didn't know when it was but he wanted one of his sons to succeed him. So he had planted that seed long before even the Pulpit Committee was established that he wanted someone who had come under his teaching, under his training, to succeed him at Mount Jezreel. Now with regard to that, I don't know if necessarily I would say that or would want that to be in place. However, I would want a Pulpit Committee established. I would want them to consider resumes quietly and privately and not necessarily an open process. And I would want them to come to one recommendation that they would make to the congregation. I think those are the things that I would do that he did.

**Pastor Gilmore:** How equipped do you feel you were to handle the new role when you entered it?

**Pastor Spearman:** I think I was equipped to handle the role certainly because I had 16 years of previous experience at two churches. Certainly the education background and the training. I think with anything, to be honest and to be open about this, Joseph, is that I think I didn't have enough humility to do, in fact, what was necessary and I think I didn't listen enough to the Holy Spirit in terms of the direction that He wanted the church to move into. But I think in terms of experience and background, certainly I was well prepared and certainly capable of leading the church.

**Pastor Gilmore:** Is there anything that your predecessor could have done to better prepare you for the transition?

**Pastor Spearman:** I think the transition was seamless, I really do. The transition was seamless. I think if there is anything that I would recommend, and my wife and I have said this with regard to our successor, is that I would have moved off the scene altogether. And that's what we said that we would do when I retire. That I am moving away from. I don't want anybody to call me deferring to the new pastor and I think that would have been help. I think the other thing that Pastor Trammell did that I would not do is sort of he interjected himself into some of the issues and some of the things that were going on at the church. I would not do that, certainly not in a public way. But certainly only quietly and very privately. And I would certainly not let the congregation know what I thought about what the pastor is doing, even if they ask. One thing that was sort of interesting. At one of the church meetings, and he came to the church meeting early, and he did something that he told us early in our training that we should never do. And that was I had made changes in terms of the offices, the new trustees and elected trustees, and he raised the question about why the change and why we got these new trustees. And I was just flabbergasted that he would do that. You know, I answered the question and we moved on and that the new persons were members of the congregation and they were well qualified to serve. For him to speak out at a church meeting like that and really in opposition to me was something to me that was something stunning and something that I would never do.

**Pastor Gilmore:** What role, if any, did the congregation play in your selection and what impact has that had on your early years as pastor of Mount Jezreel?

**Pastor Spearman:** Well, I think even the congregation accepted the recommendation of the Pulpit Committee. My understanding is that at that meeting, there was one recommendation, there was one name put forward. My name was put forward and the congregation unanimously accepted it. There is a story that there was only one question that was submitted to be asked at that meeting and the question was we've done it, how soon will he start. That was the only question. It was accepted. The congregation accepted the transition. And I think they accepted

the transition because of a couple of things. First of all, they had some familiarity with me. Secondly, they knew that Pastor Trammell liked me because they said, some persons I subsequently heard say that they weren't surprised because I was there at his 50<sup>th</sup> wedding anniversary and I officiated that. I was there for a couple of anniversaries. Opportunities. I was there when he ordained some ministers or deacons. And people are telling me this. I don't always remember this. But I didn't remember it but they tell me I was there and I preached and I said okay. So the congregation had a sense of his favorability toward me and so they were accepting of me because they knew how he felt. And then secondly, they saw how I treated him and his wife. I was very supportive. Made sure that they had the financial support that they needed. There was nothing that he needed or wanted that he did not receive. In fact, we made it a point at our annual budget meetings that he got an increase based upon the cost of living. He got a cost of living increase. Support for him to go to the \_\_\_\_\_\_. He wanted to go to Hampton and the church said fine and took him to Hampton. He had an office, a space for an office. We had a parking spot for him. You know, anything he wanted to do, we would just provide it. Plus, we named the Education Building in his honor. And then there is a café in the Education Building, which we named in honor of his wife. And that's still in place. We haven't changed that.

**Pastor Gilmore:** At what point did you feel that you had shifted from being given the title "Pastor" to actually being Pastor?

**Pastor Spearman:** Well, quite frankly and quite honestly, Joseph, I think it was when he passed in December 2006. Because I then after that, I sort of then reflected that his presence isn't there, his aura, is just gone. It's really gone. So really I didn't assume the pastorate until 2007. So I have only really been pastor for five years.

**Pastor Gilmore:** All right. This concludes our interview. Thank you.

## **APPENDIX C**

**WEEK THREE: INTERVIEW WITH PASTOR JOEL PEEBLES**

## INTERVIEW WITH PASTOR JOEL PEEBLES

**Pastor Gilmore:** This interview is with Pastor Joel Peebles of the Jericho City of Praise. Pastor Peebles, how early or at what point in your life did you know that you would succeed your mother in pastoring?

**Pastor Peebles:** Actually, when I was a teenager and my mother and father were both in ministry. I had older brothers who were provident, tremendous men of God, character filled, family men. I was ten years younger than the brother next to me, John, who was minister of music, and 12 years younger than my elder brother. Prolific men of God. When I was about 17, I felt the Lord pulling at me. I really, really did. I shared with Mom and Dad that the Lord had kind of led me to ministry. They did not respond the way you would think that a parent would respond. There was no jovialness and celebration. My mom was like I know and I know your job. She told me exactly what she wanted me to do. She said I want you to continue to live like you are living and come on up and I'm going to make sure the right man of God raises you up. But then they began to tell me the hard work. Study. Make sure you are living character driven. It wasn't the accolades that I think I would have expected by any stretch of the imagination. It was more of the work that was going to be necessary. After that, the first real hit experience. I was 17 ½ years old. My father had a weekly radio broadcast on Saturdays on 1340 AM WYCB. I did not like public speaking. I was called to the ministry and hated speaking in front of people. I couldn't stand it because I felt folks stared at you too much. I just didn't like it. So, my Dad called me. He was getting ready to do his broadcast. He said, Son, why don't you introduce yourself to the radio audience? I think it would just be good to introduce yourself. I said Dad, I really don't like talking to the public, especially to the thousands and plus people that would be listening to the broadcast. He said, Son, I just want you to just introduce yourself. I said, Okay. So we're on the radio and the little red light comes on in his office at Douglas Street, 4419 Douglas Street, N.E., which is our prior building, our prior address and my father said, Praise the Lord. This is Pastor James Peebles from Jericho Baptist Church at that time and I want to introduce you to my youngest son, Joel. Then he gets up and walks out of the room. He leaves me in the room and I had to broadcast by myself. Thirty minutes. I was horrible. I was terrible. It was the longest--it was to the point that I spoke for three hours and found out I still had 29 minutes to go. Terrible. But that was the emphasis that catapulted and pushed me quite a bit. Succession for me was something that my parents always did, even with my older two brothers. But it became much more obvious. You know, we had the misfortune of having some passings in our lives. The death of my father and then the passing of my elder brother, James, duly noted. Then the passing of my brother, John. When James passed, I became Assistant Pastor. You know my father had made my Mother Apostle and she was Pastor and I was her Assistant Pastor. And from that point on, it was just pretty much recognized that that would be the succession. I preached from that point on. I'm like a lot of pastors. She and I tag teamed. I have been preaching every Sunday for 22 years. When my brother was still here, I preached the 5 A.M. service on Sunday, my elder brother preached the 8, and Mom and Dad preached the 11 together. When my Dad passed and my elder brother passed four months away from each other, I went to the 8 A.M. service. In the construction of this, neither one of them got to see the full construction of the campus that we sit on now. So, after that took place, I preached the 8 A.M. service and she

preached the 11 A.M. service. We did that for 14 years. So we were a tag team. It worked out fine. It worked out fine.

**Pastor Gilmore:** What were some of the early challenges, especially as they relate to identity based, after being named pastor?

**Pastor Peebles:** Well, let me go back a little bit, if you don't mind. One of the things that I had the misfortune of always having is to come after the passing of someone. Dealing in the shadow of a person who passes can be quite tumultuous because the wrong thing can easily happen when you feel like you are competing with a person that has passed. You cannot compete, you cannot compete with a person who passes. They have sainthood. So when my brother Jamie passed and he had been preaching 8 o'clock service before that for five years. So now then I move to 8 o'clock service and have a whole different audience, a different group of folks. I've got to first engage them. I realize, and this is because of the grace of God, the grace of God gave me was explained. The first statement was that I cannot be James. No one could ever be James. None of us could even aspire to be what my brother was. And I gave them what the mission was of that service. Our objective is to set the complement the work that he had done. So now you feel okay, he is not trying to take over for James, he is trying to make sure that what great work had been done we will just try to continue it. So that was really important. And then that person is endeared and admired throughout the beginning process and always have a very special place. So while it was a challenge, I tried to circumvent certain challenges. I believe you can circumvent certain challenges, not all, but certain challenges, by your presentation. Not coming up the first day and just trying to preach the house down. It's always a tremendous mistake. Having some endearment to the person's family and having some endearment to the legacy they left is a critical component even in your maturation and in their healing. Because whenever you take over for a person that passes, there are some hurt and needy souls. And so the first part any young pastor has to realize is your first mission is helping people heal. You can't preach the house down every Sunday. You'll get to that point toward the end of your message, at the end of your sharing, you can get to that point. But you have to help these people heal. Go through the process of grieving. You know, the shock, the awe, the hurt, the anger. And you have to help them through those processes. And once you help them through those processes, then you get to a point where you can move into your own. But that process takes a year. It takes a year. Unfettered without outside interruption, it takes a year before you can really start progressing.

**Pastor Turner:** May I ask, with your brother's death, was he ill or was it expected?

**Pastor Peebles:** All of them...No, no, no, no, no, no. My father, he had a stroke and it was six months later that he died. But his was not expected. But he was older but not that much older than John. He was in his sixties, he was a very young man. But unexpected. But he was ill for six months. My other brother was driving and fine but just didn't know he had an enlarged heart. My wife makes me get checked every five months. Every year she makes me get checked. Three weeks ago she made me go get my echo cardiogram, my EKG, and my nuclear stress test, which is a heart exam.

**Pastor Gilmore:** As you see it, Pastor Joel, what are the advantages and disadvantages to inherited pastorships?

**Pastor Peebles:** The advantage is you get to see how it's done. Growing up as a PK and then having admiration for them, you get to see how it's done. You also get to deal with a tolerance for the pain of a pastor because you get to see your parents go through the coming in of folks and the exodus of folks. You get to see your parents going to meetings where people who were close to them used that relationship against them. I recall one particular meeting my father went to and my parents said this was a meeting with deacons??? and it was a tough meeting. I got to sit there as a young person first hand and watch my parents struggle, watch them bleed, watch them hurt. So here is the great thing you realize, when it happens to you, it doesn't attack your confidence. Because once a pastor's confidence is gone, his confidence in Christ and his confidence in himself, he is in a great deal of trouble. When you realize the people that you succeeded who built or participated in building where you live went through the exact same thing in a smaller measure because there weren't as many people but went through it, it's then you recognize that it's human nature, it's normal and it's not because you are not able or capable. It's the way it is. Then you start drawing a comparison and contrast to Moses and how folks were tripping on him. Now, the second part of that question is, the benefit is being able to see that. The downfall is people watch your life. They watched me as a child, then they watched me get older, then they watched me court, they watched me get married, they watched me go through college, so they watched us get married, they watched us have our children, and they watched me mature in ministry, and they still treat me as Little Joel ten years old running around the church. So no matter how mature you are, here I am 42 years old now, no matter how mature, there are still a few folks, some of the folks are interesting people here who give me a hard time, still see me as that ten year old child running around the church. And so it's almost like they had the offense with Jesus. Aren't you the carpenter's son? Isn't this Mary's son? And they begin to say we are offended by you. I'm sorry. We're offended by you. They were offended not because of the man He was but because of the man they used to see Him in a different setting. It's not your transition that's the problem. It's the eyes of transition that have known you for a long time.

**Pastor Gilmore:** What advice regarding identity would you offer to someone who has recently inherited their mother's and father's ministry? I know you succeeded your mother because she was Apostle at the time but it was a ministry that your mother and father had together before he transitioned to glory. But what advice regarding identity would you offer to someone who has recently inherited their mother's and father's ministry?

**Pastor Peebles:** You cannot resolve problems. You cannot resolve problems. You recognize that David was supposed to fight Goliath and Saul placed his armor on David and said now go out and fight. David said this is too heavy, I can't carry this. I can't fight with all this on. In order for me to go fight Goliath, I've got to fight him with what--my way. So I can't fight with your sword. I can't use your armor. I need a slingshot. Give me the smooth stones and a slingshot. I'm going to do what I'm supposed to do but my method is different. Be willing to do it according to how the Lord tells you. When Moses went to the water, God told him to put your rod in and divide it. Joshua was in the same sea and God told him walk it. Two people. Same sea. Different methods. Be willing to use your method to accomplish your goal.

**Pastor Gilmore:** How has your family adjusted to the transition and to your new role as senior pastor? I want to ask it in a two part question. How has your immediate family, meaning your wife and your children, adjusted to it and how has your extended family adjusted to it?

**Pastor Peebles:** If your wife doesn't buy in, you are going to have a hard time. If your wife is not your top advisor, your best friend, and, most of the time without anybody knowing, the smartest person in the world, you're in trouble. I'm being honest with you because you can't perform your duties without having her as a sounding board. God gives, especially a wife, the unique talent of recognizing things that we as men don't. The first entity to recognize the devil was not Adam and Eve. She was the first person to call him out. Your wife has this special gift and talent and I am right now gleaning some of the things she shared with me in the past have actually come true and some of the things I wish had not. She has to buy in. The inclusivity of your wife is critical. I think the greatest mistake pastors make is they connect to everybody else and exclude their wife. I think the moment you do that, why would you build a great church and not build a great house. The one thing that my father said in ministry that I say to our church is that I would neglect everything to make sure my family is taken care of first. I will neglect everything to make sure my family is taken care of first. I would neglect it all. So your wife, and your prayer that God gave you, that you are connected with someone who is sound, that does not make you fight the people, but is emotional. One of the things in grad school that I found is critical when I was doing research, a woman that is emotional and intelligent is a tremendous benefit to a man of God. And for your wife, that's critical. For your children, insulating them just a little bit. I used to think putting them out there but in the modern day world, insulating them...

**Pastor Turner:** How do your children feel about it?

**Pastor Peebles:** How do my children feel about it? I don't think they notice. I don't think they really care. I was preaching every Sunday anyway. You know, since all of their births I have been preaching, you know, every Sunday. So for them they don't know a huge difference. It's a way of life.

**Female Voice:** This is the only time I'll ever interrupt. I think our children honor parents a lot. They think he is like Superman. Because my 17 year old, it has meant a lot coming from a person transitioning into his manhood. He said to me Mom, it's good that I can bring my friends around and the same dad that they see preach in the pulpit and I bring him home, he's the same man. So to me he thinks they don't notice. But they notice. Our children take notes of his messages and when they get in the car, then they preach his message to him on the way home. So they are not oblivious to his position. I think they are not overwhelmed that he owns the church, that he is the pastor of the church. But they are more overwhelmed with the fact that this man lives what they hear him preach. They never have to worry about any disparity of who he is here, he is there. So they do know the difference.

**Pastor Gilmore:** Now the second part of the question. I know you have extended family. Nieces and nephews. Your brothers' wives. How have they adjusted to your role as now senior pastor here at Jericho?

**Pastor Peebles:** Can I give you just a little background? I'm going to give my philosophy then the actuality. It's easier when a person becomes the father of the family. You follow what I am saying to you? When you become the father of the family and they gather the family together, it's a lot easier. When they are the father of the family and somebody else has a higher point in the family, it's a little more difficult because the family is in a tug of war then. Every ship needs one captain. Every family needs one head. You know, it's just the truth. Even if you have got children, grandchildren and all that, when everyone knows, okay, Big Mama's house. When we go to Big Mama's house, we all go to Big Mama's house on Thanksgiving and Christmas cause that's just Big Mama. When that is established, all families go eat. When families go awry, it's because there is no real kinship within a family, when it's Big Mama or Big Papa or whatever the case may be. You know there has got to be someone or someone that is the nucleus. That's what helps the family. And we have ministries. It really helps if that person that is the pastor of the church is also a father role in the church. In the family. It's real beneficial, it's real beneficial so much mother says mother, mother, mother. It really is. It works for the best I think. That's just my philosophy. I think my family, because we have had some different kind of circumstances for the majority, our family has galvanized. Our family has galvanized because of the uniqueness of our situation. We have some unique situations that have caused difficult things but our family recognizes that whatever internal issues that could or could not be family is always going to be family. It pales in comparison to all the other people that are trying to steal not my legacy but their legacies. You know my nephew's legacy is his legacy, his children's legacy. You follow what I am saying to you. So the most majority of them, you always have one, that is, who is working through some things. You know, but the majority of the family recognizes that, you know recognizes the importance of all of us being together and I have the benefit of because, you know, being that somewhat of a father role. I am the only... Sadly enough, none of my brothers are here.

**Female Voice:** But they look to you. It's not that you are just in a role. They have accepted that yeah, you can have the title but the perks that come with that title doesn't mean, you know, that people... (fades out).

**Pastor Peebles:** Just from a philosophical standpoint, embracing the women of a family is always the smartest things you can do for a man of the cloth because while a man may be in charge, women have the power. I'm sorry, but it's the truth. It's just the truth.

**Female Voice:** Are your sisters-in law here?

**Pastor Peebles:** Yes, they both come to church.

**Pastor Gilmore:** Would you use the same model of selecting your successor as your mother did with you?

**Pastor Peebles:** Each generation does things differently. You learn. You learn from one so I would adjust some of the ways she did it. Tweak some of the things that she did. Having had now seen what models work and what models don't, I will take the tremendous model that she set and amplify it to make sure the precedent that was set will be a very smooth transition.

**Female Voice:** So you would do what you described earlier in terms of taking the mantle off yourself and then handing that off to one of your sons or daughter, would you be as supportive?

**Pastor Peebles:** Unequivocally. And within that you also have to define within the family everybody's role. You see, it's a little bit more. What happens is we define the church roles but we don't define the family roles. And that's kinda why the family has issues. The family roles, if you have a church with a pastor, the family's role needs to be addressed before the church needs to be addressed. All right, I have got three sons and a daughter. This son, the Lord has called him to pastor. Listen, I think you are prolific in running a school but while he may be the pastor, he's going to hear you but you've got to work with him. It's not about jealousy. We've got to make sure you are benefitted well. You are a tremendous little girl. I think you are a tremendous church administrator. Okay, so that's your role. I'm going to respect that role. But you understand what I'm saying. We define the family roles. Most pastors think they define the church roles and let the family just try to work it together. This should be just the opposite. The family dynamics has to be strong, settled and that's why it's good when the pastor sets it in order, presents it, he steps away but he can help the family model. He should help the family model. He really doesn't need to help a lot on the church model because he has to let that pastor dwell and make his mistakes. You're going to make mistakes as a pastor. You are going to say something that you shouldn't have said or have a meeting that you shouldn't have had or not met when you should have met. You're going to have your failures. A pastor has to let that happen. But he is more at this point important to help that family adjust.

**Pastor Gilmore:** You are on number seven. Out of ten. How equipped do you feel you were to handle the new role when you entered it?

**Pastor Peebles:** You see, I had the benefit of preaching for 22 years. I like to say tag team. Sometimes it was almost two different audiences and sometimes the earlier audience, which is actually larger than the latter audience for the last seven years. For ministry, for what I learn is learn is that you are never equipped and that's the difference. I understand. Am I going too long?

**Pastor Gilmore:** No, that's fine. This is great.

**Pastor Peebles:** I understand ministry. I understand what makes the ministry work. I understand what makes the ministry not work. I understand ebbs and flow. I understand attendance, I understand how to get people, I understand principals, I understand statistics. It's the people concept that you are never prepared for. You are never prepared for that because it is just so eclectic. It's so eclectic.

**Pastor Gilmore:** Is there anything your mother, predecessor, could have done to better prepare you for the transition?

**Pastor Peebles:** My father taught me tremendously well. My father gave me enough force, enough opportunity to fail before him. I think that's the critical thing. Give the person an opportunity to fail while they are still under you guidance and to succeed while they're still under your guidance. I think that they did not give a lot of accolades. When I felt that I had

preached and given really a great message, they told me what wasn't good in the message. When I preached a prolific message, when I preached a horrible message, they celebrated. They celebrated. And so no, I don't think she could have done anything better in preparation.

**Pastor Gilmore:** What role, if any, did the congregation play in your selection and what impact has that had on your early years in ministry? Let me say in your pastoring, as senior pastor.

**Pastor Peebles:** The congregation has grown. The congregation is very affirmative, very actively affirmative. Again, I've been preaching in front of this congregation for 22 years. So some parts were kind of just a flow and not even a transition. No one that came through...(fades out). At the 5 o'clock service, I started with 5 people. Then we moved up to 500 there. Then we moved over here and with the 8 o'clock service, we started with several hundred people. Then we grew to six, seven thousand. So, you know, the congregation has been very affirming. The role they have played has been a very strong supportive role. There was a B part to that question.

**Pastor Gilmore:** What impact has that had on your early years as senior pastor?

**Pastor Peebles:** I have just been blessed and benefitted to have some of the kindest, heartfelt, heartwarming people. It has given me a strong sense of stability in my ministry.

**Pastor Gilmore:** At which point did you feel that you had shifted from being given the title pastor to actually being pastor?

**Pastor Peebles:** Mom passed in October of 2010. The last time she was in this church was October 2009. That's going on three years since Mom has stepped foot into the building. Okay?

# Blessings through Obedience

## A Three-Week Sermonic Series

You are cordially invited to participate in a three-week sermonic series entitled: Blessings through Obedience. This series will be included in the research portion of a doctoral study in the area of succession.

Your involvement in this project will be a part of a context group that will meet directly after the sermon has been presented.

If you choose to participate, your perfect attendance over the next three-weeks is required, as well as feedback after the sermon is preached. Feedback will be gathered in a questionnaire format, and will only involve your honest engagement with the rest of the group, as well as a completion of the above mentioned questionnaire.

### Sermonic Series Schedule Outline

- ❖ Sunday, June 3, 2012 at 11AM
  - *Jacob's Sacrifice*
  - *Genesis 27:26-40*
  - *Hebrews 11:20*
- ❖ Sunday, July 1, 2012 at 11AM
  - *Ruth's Submission*
  - *Ruth 1:16-18*
- ❖ Sunday, July 8, 2012 at 11AM
  - *The Disciple's Surrender*
  - *John 15: 9-17*

Please reserve your seat for the above mentioned Sermonic Series by filling out the bottom portion of this flyer and submitting it to Pastor Joseph Gilmore. Pastor Gilmore will count on your active participation during this series, as your responses will be made part of his doctoral research.

I, \_\_\_\_\_, am both able and willing to participate in Pastor Joseph Gilmore's three-week sermonic series entitled *Blessings through Obedience*. My participation will involve my regular attendance to the above sermonic presentations, and will afford me the opportunity to render candid responses to the questionnaire's presented me.

Participant Signature

Date

### Sample Pre- and Post-Test Evaluation Sheet

#### AWARENESS & ATTITUDE QUESTIONNAIRE

##### How to Overcome a Leadership Change in the Church

**Instructions:** Please carefully read each statement and circle the number which most closely reflects your true feelings concerning each declaration with one of the following:

1. Strong Disagree; 2. Disagree; 3. Uncertain; 4. Agree; 5. Strongly Agree

1	I believe vacant positions in the church should be appointed by church leadership.	1	2	3	4	5
2	A church constitution should determine the process of filling vacant church leadership positions.	1	2	3	4	5
3	Church constitutions should be amendable upon majority consent.	1	2	3	4	5
4	Spiritual Authority is God held only.	1	2	3	4	5
5	Spiritual Authority is distributed to, and exercised by the church Pastor.	1	2	3	4	5
6	Spiritual Authority is earned, not given.	1	2	3	4	5
7	Church leadership should execute the plans presented by the congregation's majority.	1	2	3	4	5
8	Church leadership should execute their vision for the purpose of church mission fulfillment.	1	2	3	4	5
9	Churches are divided because of poor church leadership.	1	2	3	4	5
10	Churches are divided because of a lack of support for church leadership.	1	2	3	4	5
11	I welcome change within my church setting as an improvement to the Kingdom at large.	1	2	3	4	5
12	I am skeptical of change within my church setting as it threatens the authenticity of the church experience.	1	2	3	4	5
13	If I have a concern in my church setting, I know how to communicate it to my church leaders without feeling bad.	1	2	3	4	5
14	If my church leaders have a concern, they know how to communicate them to the congregation without feeling bad.	1	2	3	4	5
15	Most people follow, even if they don't agree with the leadership.	1	2	3	4	5
16	A person agrees or disagrees based upon what they know.	1	2	3	4	5
17	I understand what inherited leadership means.	1	2	3	4	5
18	Guidelines concerning inherited leadership should be addressed in the church by-laws.	1	2	3	4	5

**APPENDIX D**

WEEK FOUR: LEADERSHIP SEMINAR

*FOLLOW ME AS I FOLLOW CHRIST*

FACILITATED BY DR. ALFRED L. THOMPSON



## **Follow Me As I Follow Christ**

Dr. Alfred L. Thompson, Facilitator  
Topical Outline of Today's Discussion

### **I. What is Leadership?**

- A. Contrasting Christian and Secular Leadership
- B. Confirmation for a Contagious Character
- C. Communication Conducive to Growth
  - 1. In your own words, determine what leadership means to you and share your definition with the rest of the group.
  - 2. Let's explore a few definitions on leadership developed and used by great minds around the world.

### **II. The Engagement of Leadership & Church Administration**

- A. The Process of Church Administration
- B. The Appropriate Staff: Pastors, Chairpersons, Administrators, etc...
- C. Moving Church Laity: Members of various groups, and congregation
- D. Making Decisions for the Good of the whole Body of Christ

### **III. Review of *Simple Church*, by Thom Rainer**

- A. Develop a thorough Purpose Statement
- B. Determine the Process for Elimination
- C. Discern Strategy, and not Programs

### **IV. How to get to My Leadership Role?**

- A. Experience Individual Purpose
- B. Edification through the Holy Spirit
- C. Execution through faith

LEADERSHIP

## What Does It Mean to Be a Leader?

- A leader is the person who directs a team to successfully complete a goal through a series of tasks.
- Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent.
- Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.

## Characteristics of a Successful Leader:

- Motivating
- Encouraging
- Smart
- Professional
- Visionary
- Flexible
- Objective
- Fair

## Contrasting Christian and Secular Leadership:

### Spiritual Awareness

- Motivating
- Encouraging
- Visionary
- Flexible
- Smart
- Objective
- Professional
- Fair

### Carnality

## Confirmation for a Contagious Character:

- Problem Solve
- Communicate
- Plan Ahead
- Delegate Tasks

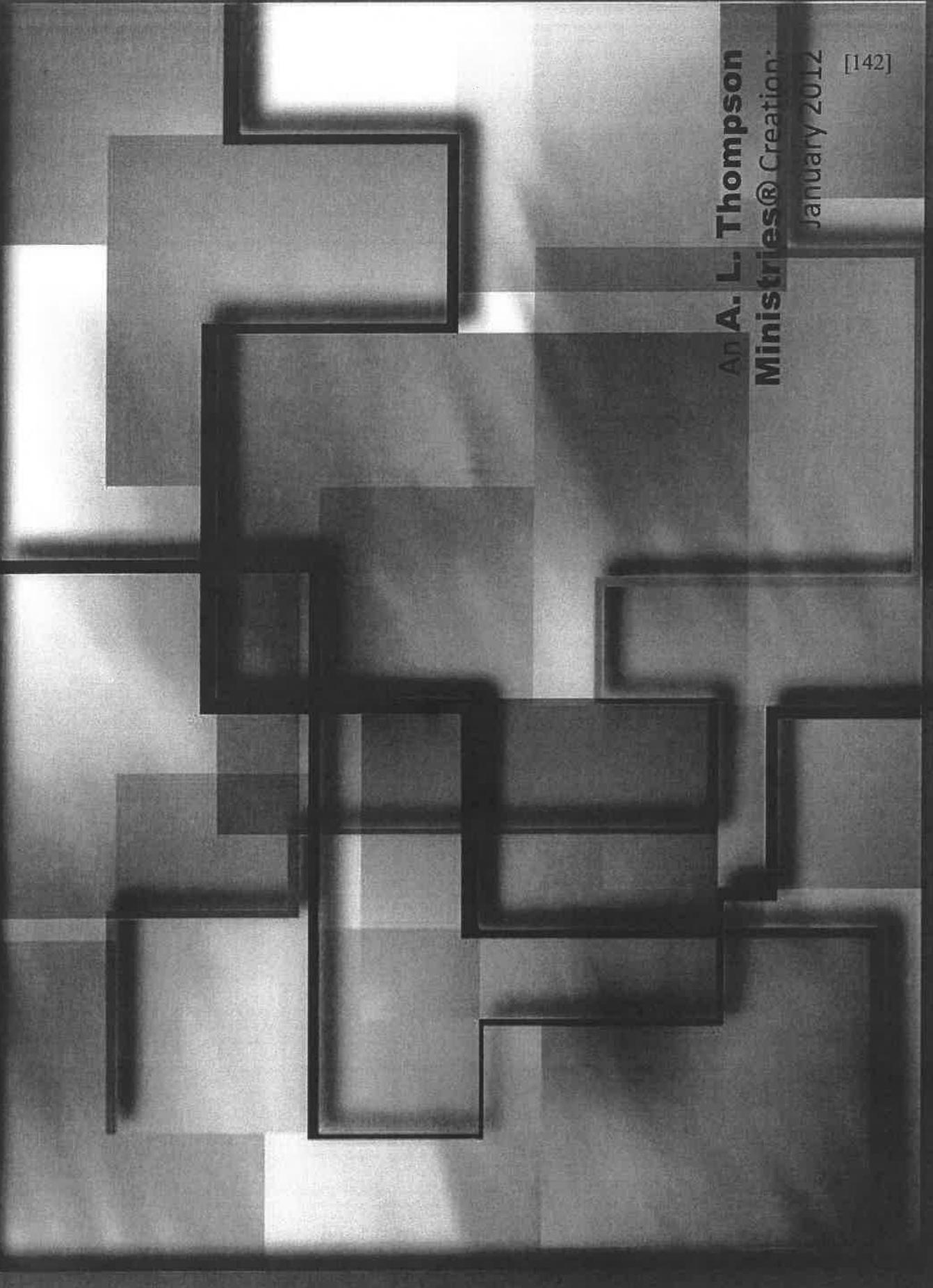
## Communication Conducive to Growth:

- ❖ *Communication is transfer of information from one person to another, whether or not it elicits confidence. But the information transferred must be understandable to the receiver – G.G. Brown.*
- ❖ *Communication is giving, receiving or exchanging ideas, information, signals or messages through appropriate media, enabling individuals or groups to persuade, to seek information, to give information or to express emotions.*
- ❖ *Communication is the intercourse by words, letters or messages- Fred G. Meyer.*

## The Engagement of Leadership & Church Administration

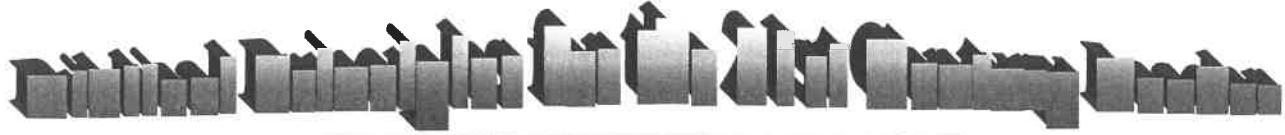
- ❖ The Church Administration objective seeks to involve church leadership (pastors and staff) in a development process to support them in the discovery and fulfillment of their God-given mission.
- ❖ Church administration is spiritual service to the Body of Christ which involves the wise stewardship of God's resources for the accomplishment of the work of ministry. Church administration or management has to do with the organization of church ministry, and with the operations that govern that organization. Administration is not an end in itself, but rather it is a means for serving people effectively, while making efficient use of resources in a manner that glorifies God.

Are you a Leader?



A. L. Thompson  
Ministries® Creation:  
January 2012

[142]



## **Follow Me As I Follow Christ**

Dr. Alfred L. Thompson, Facilitator  
Topical Outline of Today's Discussion

### **I. Review**

- A. Purpose Defined
- B. Preparing to Simplify
- C. Passing on Discipleship

### **II. Moses: Being led by the Spirit**

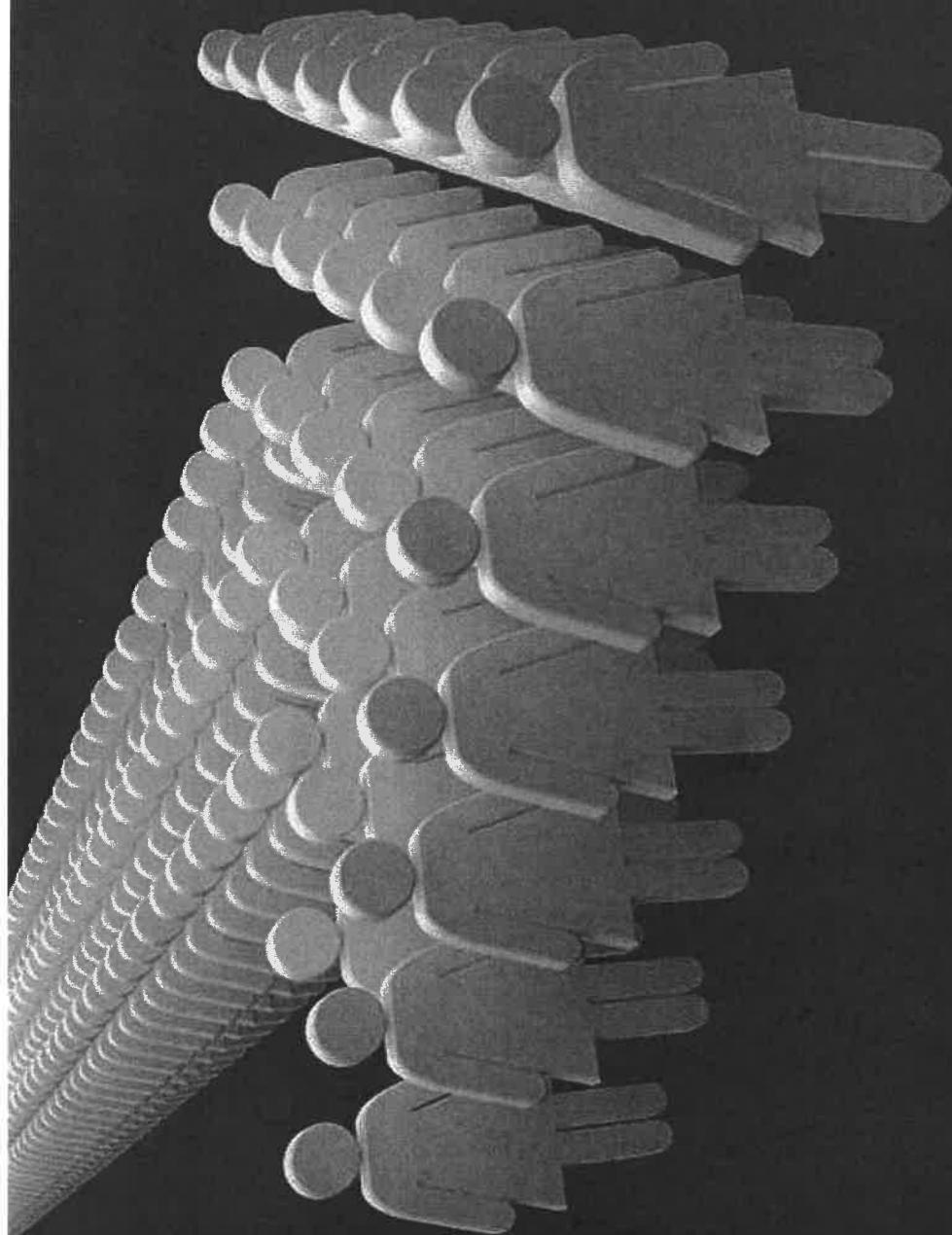
- A. God's Position in Promotion
  - 1. Who is God to you? -Exodus 3
  - 2. Who am I?
- B. God's Plan to use People
- C. God Guidance People while on Assignment

### **III. David: Leadership in the midst of Hardship**

- A. His Experience
  - 1. Seeking Refuge, but finding new Responsibilities -1 Samuel 22
  - 2. Stressed-Out fellowship while being called to leadership
- B. His Expression
  - 1. Spiritual Influence
  - 2. Strategic Solitude
- C. His Example
  - 1. Servitude while under attack
  - 2. Salvation and Strength

### **IV. Jesus: Servitude = Significance**

- A. The Manifestation of Jesus Christ
- B. The Mission Proclaimed
- C. The Model for Generations to Come



**Review of *Simple Church*,  
by Thom Rainer**

# Develop a thorough Purpose Statement

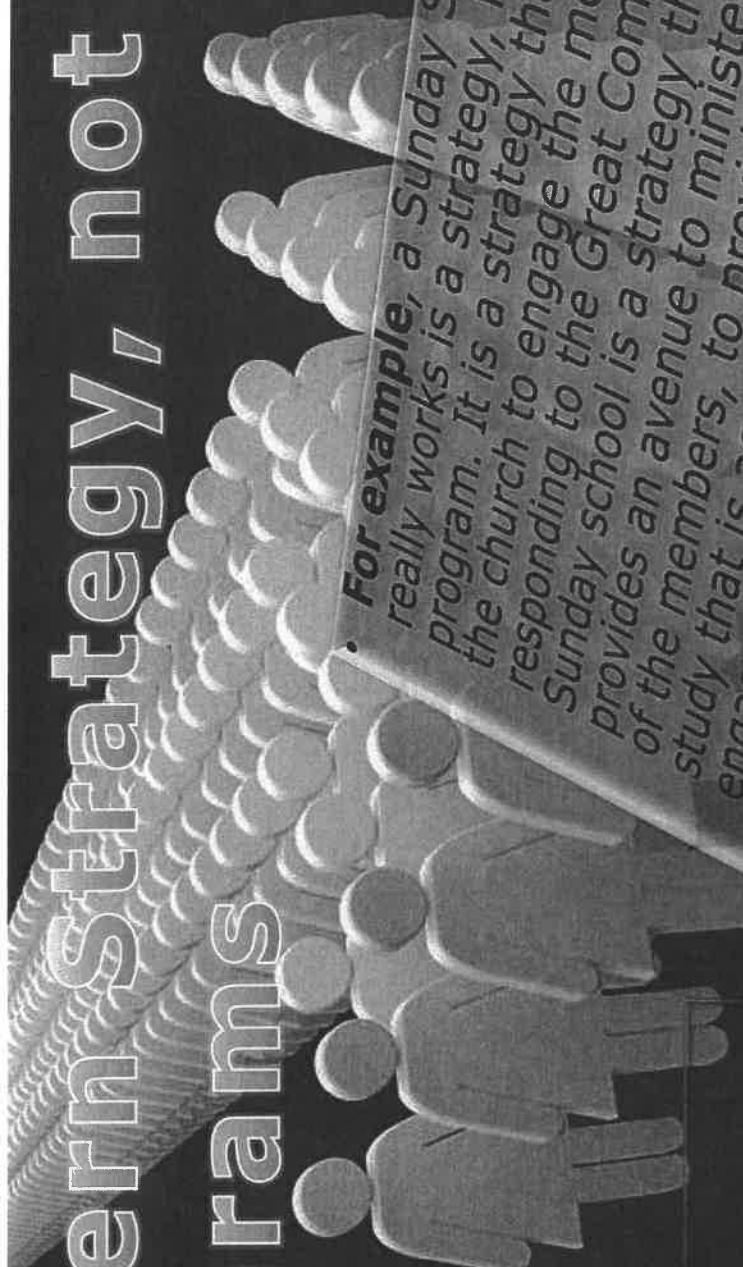


- Ministry Action Plans (MAPs): a tool for accountability (pg. 177).
- Each MAP includes how that specific ministry reflects the vision and process of the church. The MAPs force individual ministry goals to be related to the overall ministry process.
- How the programs are designed to move people through the process, the organizational structure of the ministry, and a present evaluation of the ministry

# Determine the Process for Elimination

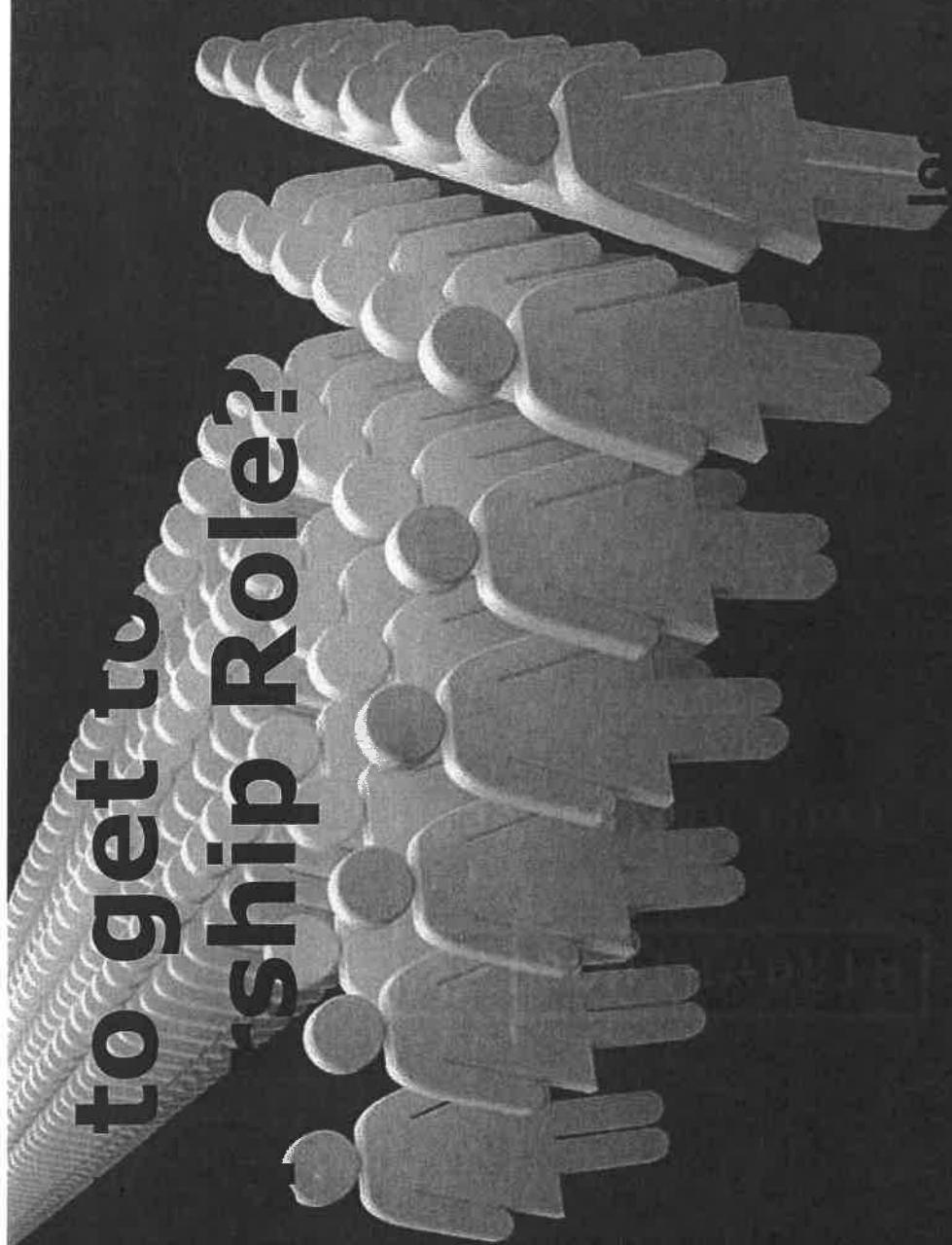
- Pg. 205 in book, Rainer makes a strong argument to eliminate events, programs, and various ministries that do not fit into the overall vision of the church.
- Ensure that you have appropriate rationale for each objective in ministry:
  - Why is this work important?
- Make sure your goals are specific and clear: Constantly keep these goals in focus.

# Discerning Strategy / not Programs

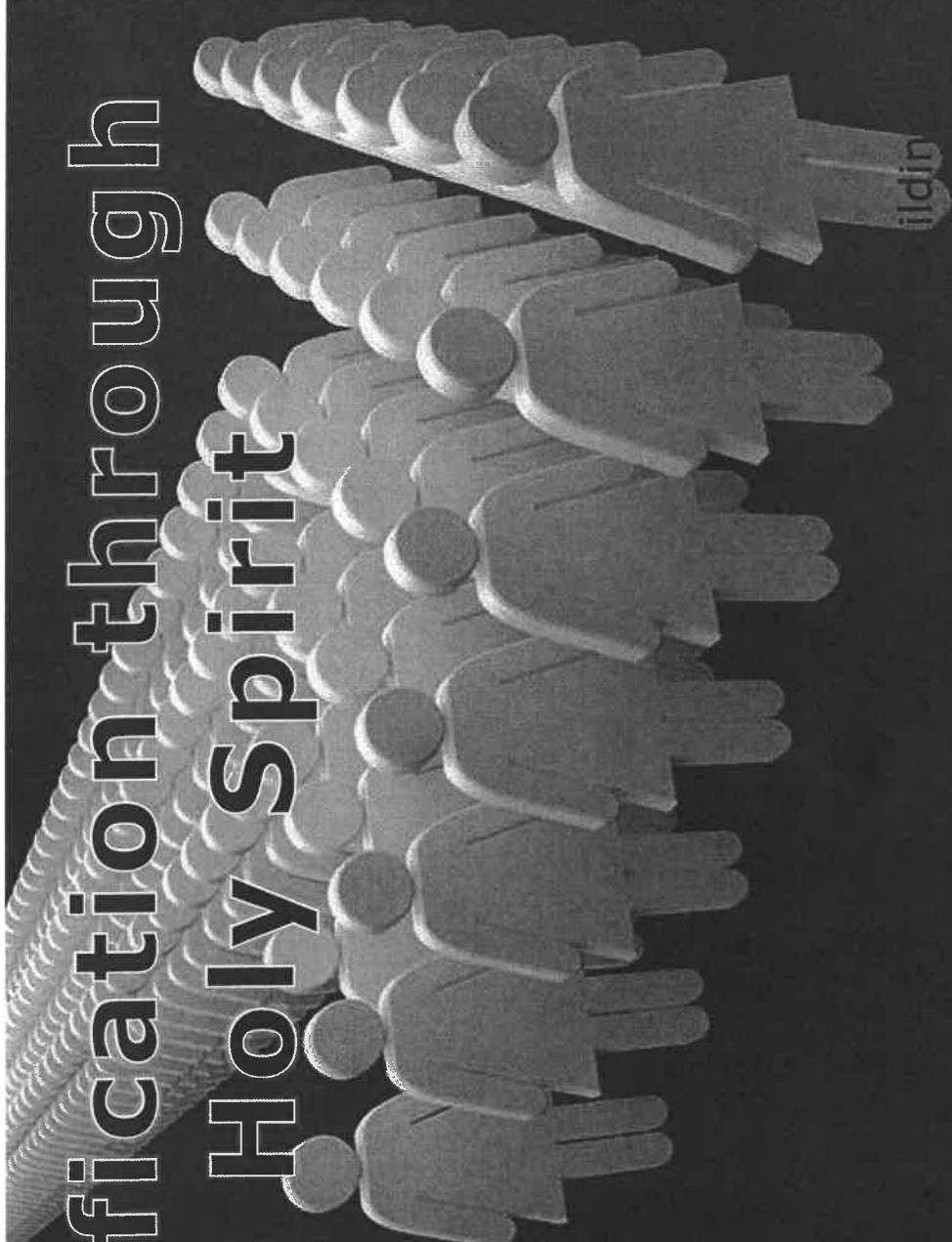


- **For example,** a Sunday School that really works is a strategy, not a program. It is a strategy that enables the church to engage the members in responding to the Great Commission. Sunday school is a strategy that provides an avenue to minister to all of the members, to provide Bible study that is age appropriate, to engage the congregation in evangelism, and to connect people to meaningful relationships.
- Sunday school really works when it is elevated as an essential strategy of the church that is intended to engage all members rather than an optional program where the highly committed gather for Bible study and fellowship.<sup>1</sup>

to get a  
ship Role?



Edification through  
the Holy Spirit



# ution thro

1. Psalm 1:1-3: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2. But his delight is in the law of the LORD; and in his law doth he meditate day and night.
3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

## Repetition = Persuasion

- ✓ The more you meditate on God's Word, the more equipped you'll be for spiritual victory.
- ✓ As you speak the Word of God, your faith is strengthened: Now faith comes by hearing, and hearing by the Word of God (Ro. 10:17).
- ✓ Ephesians 6:16: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

## **APPENDIX E**

### **WEEK FIVE: JACOB'S SACRIFICE SERMONIC PRESENTATION AND OPEN FORUM**

## Context Treatment Sermon I

June 3, 2012

### *Jacob's Sacrifice*

A Sermon by Pastor Joseph Gilmore  
For Mount Ephraim Baptist Church, Inc.  
Upper Marlboro, MD

**Subject:** *Jacob's Sacrifice*

**Text:** Genesis 27: 8; 26-30; Hebrews 11:20

Gen. 27: 8: "Now, my son, listen carefully and do what I tell you."

Gen. 27: 26-30: "Then his father Isaac said to him, 'Come here, my son, and kiss me.' So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, 'Ah, the smell of my son is like the smell of a field that the Lord has blessed. May God hive you of heaven's dew and of earth's richness—an abundance of grain and new wine. May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed.' After Isaac finished blessing him and Jacob had scarcely left his father's presence, his brother Esau came in from hunting."

Heb. 11:20: "By faith Isaac blessed Jacob and Esau in regard to their future."

### **Introduction:**

God inspires Moses to write the book of Genesis and chronicle the beginnings of our world, our faith, and our connection to one of the most significant actions a human can engage: **obedience.** We read that God created the earth, and it was formless and empty; but at His command, the atmosphere obeyed. God said let there be light, and electromagnetic radiation took on an active role; God said for there to be separation between the waters, and rain clouds developed and the oceans found there homes; God spoke to the ground to yield vegetation, and obedience, once again took effect... 1 Samuel 15:22 says: "Obedience is better than Sacrifice." And, the Joy to be experienced through the faithful obedience of His creation! Like God, we are

able to issue decrees of our own as He made us in His likeness, a little lower than angels. Let's take a deeper look into the story of Jacob and Esau.

## I. Jacob and Esau

Several years after Esau had sold his birthright to Jacob, Rebekah, their mother, who loved Jacob tenderly, secured this blessing for him by a holy stratagem full of mystery for us.

Isaac, realizing that he was getting old, wished to bless his children before he died. He summoned Esau, who was his favorite son, and told him to go hunting and bring him something to eat, in order that he might then give him his blessing. Rebekah immediately told Jacob what was happening and sent him to fetch two small goats from the flock. When Jacob gave them to his mother, she cooked them in the way Isaac liked them. Then she dressed Jacob in Esau's clothes which she had in her keeping, and covered his hands and neck with the goat-skin. The father, who was blind, although hearing the voice of Jacob, would think that it was Esau when he touched the skin on his hands.

Isaac was of course surprised at the voice which he thought was Jacob's and told him to come closer. Isaac felt the hair on the skin covering Jacob's hands and said that the voice was really like Jacob's but the hands were Esau's. After he had eaten, Isaac kissed Jacob and smelt the fragrance of his scented clothes. He blessed him and called down on him the dew of heaven and the fruitfulness of earth. He made him master of all his brothers and concluded his blessing with these words, "Cursed be those who curse you and blessed be those who bless you."

Isaac had scarcely finished speaking when Esau came in, bringing what he had caught while out hunting. He wanted his father to bless him after he had eaten. Isaac was shocked

when he realized what had happened. But far from retracting what he had done, he confirmed it because he clearly saw the finger of God in it all.<sup>1</sup>

Rebekah prized the blessing as invaluable; she knew that God intended it for the younger son [Genesis 25:23]; and in her anxiety to secure its being conferred on the right object—on one who cared for religion—she acted in the sincerity of faith; but in crooked policy—with unenlightened zeal; on the principle that the end would sanctify the means.<sup>2</sup>

Well, the Lord told Rebekah in Genesis 25:23 “two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.” Who did Rebekah believe? She believed God! Her faith was so strong in the Words the Lord spoke to her, that her faith moved her into action to speak to Jacob on what to do to obtain his blessing.

We must remember to surround ourselves with people who have heard from God. If your faith is not sufficiently strong, hang around those whose faith is sufficiently strong! God uses those who will themselves to trust in Him. How many praying mother’s do we have among us today? Will your faith cause you to take action? Will your faith move you into obedience in accordance with God’s Word? Rebekah trusted in the Lord’s Words, and Jacob was willing to obey the voice of one sent to help guide him to his blessing. Obedience in his mother’s words was enough to bring about the abundant promises in his life. The promises Isaac bestowed onto Jacob were so plentiful that his decedents would benefit, even to this day! How much more will obedience bring about promise in our lives?

<sup>1</sup> Fish Eaters: “The Biblical Figure of this Perfect Devotion: Rebecca and Jacob” <http://www.fisheaters.com/totalconsecrationbook6.html>, Accessed: June 1, 2012.

<sup>2</sup> BibleStudyTools.com: “Genesis 27: <http://www.biblestudytools.com/commentaries/jamieson-fausset-brown/genesis/genesis27.html#13385695125982&0|12/26/2012%208:51:51%20PM|visibility:hidden;%20height:1px;%20width:1px;|nlst>, accessed: June 1, 2012.

## **II. Obedience NOT religious sacrifice**

Obedience is doing the will and seeking to please someone in authority over you, while Sacrifice is seeking to appease or cool off the anger of an authority you have disobeyed. Disobedience results in a need to sacrifice. Obedience prevents the need for sacrifice. Obedience brings blessing, but disobedience results in a curse. Obedience, not religious sacrifice, is the basis of spiritual authority and leadership. This is true at church, at home, at school, at work. If we don't teach obedience to authority in the playpen the government may have to teach it in the State pen. Those in spiritual authority must listen to God's voice, even when it isn't popular with people. We can't receive God's blessing on our ministries while we ourselves walk in disobedience. A spiritual leader must first be a spiritual follower. You can't lead someone to become a faithful disciple of Jesus unless you are.<sup>3</sup>

## **III. Conclusion**

When we obey God, we can trust that He will display His goodness and love to us. Those who are wise will watch for His blessings in all their different forms.

Remember Noah's obedience saved his family from the flood. Abraham's obedience resulted in his becoming the father of a great nation, God's chosen people, Israel. Moses led the Israelites out of Egyptian bondage. Joshua won the battle of Jericho by following God's supernatural strategy. Peter obeyed Jesus' command to fish in the heat of day; and Paul followed God's will and took the gospel to the Gentiles.

If you obey God, can you expect His blessings? Yes. But remember that His choice of blessing may be different form yours. Remember to listen to those who have heard from God and stay connected to the promises of God for your life.

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<sup>3</sup> Gary Webb, "To Obey Is Better than Sacrifice," *SermonCentral.com*: <http://www.sermoncentral.com/sermons/to-obey-is-better-than-sacrifice-gary-webb-sermon-on-love-of-the-disciples-52634.asp>, Accessed: June 1, 2012.

## **APPENDIX F**

### **WEEK SIX: RUTH'S SUBMISSION SERMONIC PRESENTATOIN AND OPEN FORUM**

## Context Treatment Sermon II

**July 1, 2012**

*Ruth's Submission*

A Sermon by Pastor Joseph Gilmore  
For Mount Ephraim Baptist Church, Inc.  
Upper Marlboro, MD

**Subject:** *Ruth's Submission*

**Text:** Ruth 1:16-18

Ruth 1:16-18: But Ruth replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me.” When Naomi realized that Ruth was determined to go with her, she stopped urging her.

Ruth 2:11: Boaz replied, “I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge.”

Ruth 4: 13-17: So Boaz took Ruth and she became his wife. When he made love to her, the Lord enabled her to conceive, and she gave birth to a son. The women said to Naomi: “Praise be to the Lord, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel! He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.” Then Naomi took the child in her arms and cared for him. The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.

**Introduction:**

There are few words that ring with negative connotations for us as strongly as the word SUBMISSION, does. It is a word I felt forced down our throats. It causes feelings of fear:

fear of manipulation,  
fear of being controlled,  
fear of not being respected.  
fear of being taken advantage of,  
fear of being second rate and second class.

But this is not what submission really means. Godly submission is a choice, something we choose. It is something we give, not something someone can force on us. It holds freedom and blessing for those trained by it in humility and love. Ruth is an excellent example of this.

### I. Ruth and Naomi

If you read the story from the Old Testament you will see how Ruth chose to submit herself to an embittered and despairing mother-in-law, Naomi. She made the famous statement, "Don't ask me to leave you or turn back. I will go wherever you go and live wherever you live. Your people will be my people, and your God will be my God..."

Amazing statement. Amazing covenant. This was true courage. This is the kind of submission God wants us to have to him, to his people, to our families and spouses. This is "true grit." Are we really willing to live where Jesus takes us? Ruth followed Naomi on a harrowing journey from her homeland to the Promised Land. Our journey will require no less, but promises the same reward. Are we willing?

God wants his people to be our people. Can we learn to see them and love them without judging them, even when they judge and misjudge us? Will we love our heavenly family here on earth, faults and all?

Ruth loved and submitted to Naomi, faults and all. Ruth learned to live by Jewish law and custom and to love the people, even though she was treated harshly for a while. She submitted to their laws and customs. And God blessed her.

Ruth's covenant statement alludes to punishment if she does not follow through. God's covenant with us includes consequences of not following through too. If Ruth had not followed through, at the very least, she would have missed out on the blessings God had in store for her.

As we read on we find out she went on to become the wife of the elder Boaz, a wealthy and well-respected man. She also had a son, and became one of the women in the line of David and the ancestor of Christ.

## **II. God has BIG plans for those who choose to submit**

God has plans for us if we choose to submit too. As Jeremiah 29:11 says:  
"For I know the plans I have for you," declares the Lord, "plans to prosper you and not harm you, plans to give you hope and a future."

But we must choose life. We must choose God's way. We must choose submission. Jeremiah goes on to say that we must seek God with our whole heart. That means seeking God, and seeking and submitting to his ways with our whole life.

It takes much courage to submit. First God asked me to submit to him, to my wife, and to my assignment. I thought that was scary. But it has gotten easier as I have started walking.

But that is not the end of the picture. God keeps widening the screen. God then started showing me brothers and sisters in Christ to submit to. Submitting to them was difficult at

first. Letting them get inside my heart and mind to be able to bring love and reproof was another real step of courage. But these men and women have become to me a well spring of support and love and encouragement.

But the picture keeps broadening. God wants me to submit to all of my brothers and sisters in Christ. He wants me to be open and honest and loving to them; to love and serve them as Ruth did to Naomi.

God used Ruth to love Naomi back to life. He wants to use us to love his children back to life too. It is our submission to God and to each other that works this miracle. It is our submission found at the foot of an old cross. Christ's cross, now becoming ours.

### **III. Conclusion**

We serve a God who submitted himself to us. He died for us. He serves us. He washes our feet and binds our wounds. He now asks us to do that for him in the person of our brothers and sisters.

If we choose to submit, we cannot be manipulated or controlled. It is from our own heart, irrespective of the behavior of the other. It is a choice of and for freedom. It holds the promise of blessing and the freedom to become all that God intends us to be.

This is the choice I desire. I pray it is the choice you desire too. May we earnestly say to the Lord, "Where you go, I will go. Where you dwell, there I will dwell. Your people will be my people, and you will be my God!"<sup>1</sup>

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<sup>1</sup> Lora Vece, "Ruth: Submission, a choice of courage!" [WomensMinistry@shepherdsheartcec.org](mailto:WomensMinistry@shepherdsheartcec.org): <http://saints-alive.org/4Women/SubmissionOfRuth.html>, accessed: June 1, 2012

## **APPENDIX G**

**WEEK SEVEN: *THE DISCIPLES SURRENDER* SERMONIC PRESENTATOIN,  
OPEN FORUM, AND POST-TESTING EVALUATION**

## Context Treatment Sermon III

July 8, 2012

### *The Disciples Surrender*

A Sermon by Pastor Joseph Gilmore  
 For Mount Ephraim Baptist Church, Inc.  
 Upper Marlboro, MD

**Subject:** *The Disciples Surrender*

**Text:** John 15:9-17; Matthew 19:16-22

John 15: 9-17: “As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. This is my command: Love each other.”

Matthew 19:16-22: Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life ?” “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.” “Which ones?” he inquired. Jesus replied, ““You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’<sup>[c]</sup> and ‘love your neighbor as yourself.’” “All these I have kept,” the young man said. “What do I still lack?” Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” When the young man heard this, he went away sad, because he had great wealth.

### **Introduction:**

If the kingdom belongs to children (Matthew 19:13-15)-those who receive the kingdom as humble dependents (Matt. 18:1-6)-then someone accustomed to being powerful and supporting dependents might find it difficult to enter the kingdom. This is the illustration with which Matt.

19:16-24 confronts us: wealth and status make perfect surrender to God's will more difficult, because we think we have more to lose.

Love for God demands a true love for neighbors that not only avoids harming them but actively serves them. The Kingdom demands more than merely keeping many commandments; if we recognize Christ as our king, we must surrender to him everything we have and are. Whether He then allows us to use some of what He has given us is His choice. Disciples do not always lose all possessions upon conversion-but they lose all ownership of them, for they themselves belong to a new ruler.

### I. Count Up the Cost

When we tell prospective disciples today, "Just ask Jesus to forgive your sins and you can go to heaven," we are not telling the whole truth of the gospel. Jesus is available for the asking, but accepting Jesus means accepting the reign of God and God's right to determine what we do with our lives. When we invite our Lord to free us from sin, we are inviting him to rule our life; and while we may yet fall short in submission to his will, we must actively acknowledge his right to determine our lives, acting on the knowledge that he has begun to transform us by his Spirit. If we accept Jesus' terms of unconditional surrender to him, however, he promises an unlimited supply of what truly matters.<sup>1</sup>

What is the cost of discipleship? Jesus said, "For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it - lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, 'This

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<sup>1</sup> BibleGateway.com, "Matthew 19—IVP New Testament Commentaries": <http://www.biblegateway.com/resources/commentaries/TVP-NT/Matt/Cost-Discipleship>, accessed: June 1, 2012.

man began to build and was not able to finish.' Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be My disciple" (Luke 14:28-33). "For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" (Matthew 16:25-26).<sup>2</sup>

The Apostle Paul understood the cost of discipleship! He was a man who enjoyed great prominence among the Jewish elite, but forsook all for the love of Christ! Paul declared, "What things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith." (Philippians 3:7-9)

## **II. From Carnal to Christian**

The cost of discipleship is this: We must each give up our old selves in order to embrace and become the person Christ has created us to be. Therefore "put off the old man with his deeds" (Colossians 3:9-10), for "if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17).

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<sup>2</sup> "The Cost of Discipleship: From Carnal to Christian," *All About Following Jesus*. <http://www.allaboutfollowingjesus.org/the-cost-of-discipleship.htm>, accessed: June 1, 2012.

"The natural man does not receive the things of the Spirit of God" (1 Corinthians 2:14), rather, "the carnal mind is enmity against God" (Romans 8:7). But even though "we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath" (Ephesians 2:3), "...you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight" (Colossians 1:21-22). Thus, having been "reconciled to God through the death of His Son" (Romans 5:10), you have received "exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Therefore, "do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world -- the lust of the flesh, the lust of the eyes, and the pride of life -- is not of the Father but is of the world" (1 John 2:15-16). "Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God" (James 4:4). "He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor" (John 12:25-26).

### **III. Conclusion**

The cost of discipleship is totally reasonable in light of the gift we've been given! "You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ" (1 Peter 1:18-19). Simply put, you were "bought at a price; therefore glorify God in your body and in your spirit, which are God's" (1 Corinthians 6:20). "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious

appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works" (Titus 2:11-14).<sup>3</sup>

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<sup>3</sup> Ibid., 2.

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